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THE

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REV. H. G. O. DWIGHT, D. D.

The Christian public has already been startled by intelligence of the very sudden death of this eminent and excellent missionary.

Harrison Gray Otis Dwight was born at Conway, Massachusetts, on the 22d of November, 1803. Not long afterwards the family removed to Utica, in the State of New York, and there, when fifteen years of age, he was hopefully converted in a revival of religion; and became, in the same year, 1818, a communicant in the Third Presbyterian church. He was graduated at Hamilton College in 1825, and obtained his theological education in the Seminary at Andover. While in that favored institution, his attention was strongly drawn to the missionary work; he offered himself to the American Board and was appointed one of its missionaries. Even then he could say, that he regarded a missionary of the cross as a "highly privileged person," and that it would be a severe trial to him to be prevented from engaging in the work.

Having completed his studies, he entered upon an agency for the Board among the churches, which he continued for a year and four months. His ordination as a missionary took place at Great Barrington, Mass., in July, 1829. He was married to Miss Elizabeth Barker, of North Andover, Mass., January 4, 1830, sailed from Boston on the 21st of the same month, and arrived at Malta, February 27.

The Prudential Committee having resolved to establish a mission among the Armenians, and as a preparatory measure to explore the country, they devolved this laborious and responsible task upon Mr. Dwight and the late Dr. Eli Smith. Their instructions required them to extend their researches to the utmost verge of Turkey on the East, and to the Nestorians inhabiting a district beyond the Koordish mountains, in the north-western province of Persia. This exploration occupied the year 1830 and half of 1831, and was one of the most important and useful missionary explorations ever

made. The results were afterwards embodied by Dr. Smith in two volumes, of standard excellence, which were quickly republished in England.

After this exploration, Mr. Dwight took up his residence at Constantinople, which continued to be his station to the time of his death. During these thirty years, the mission to the Armenians has grown from the occupancy of that one station to be three missions, with 23 stations, 81 outstations, 44 ordained and a still larger number of assistant missionaries, and occupying a very wide extent of country.

When he made his exploration, and when he went to reside at the metropolis, not a single convert was known in the whole land. But when he finished his earthly labors, there were 42 churches, with a membership of about 1,600 ; 12 ordained native pastors ; and between 40 and 50 native licensed preachers.

In 1837, that terrible scourge, the plague, visited Constantinople, and on the 8th of July numbered Mrs. Dwight, a devoted and excellent woman, among the many thousands of its victims. One of their children also died of the same disease. In the autumn of 1838, Mr. Dwight came on a visit to the United States, and on the 16th of April, 1839, he married a second wife, whose home was then in Washington city, and who, greatly to his happiness and usefulness, was spared to him more than a score of years. She died November 16, 1860. Dr. Dwight left six children living, all now in the United States ; two sons by the first, and one son and three daughters by the second wife. Two of the sons have recently entered the service of their country, with his full concurrence,—the youngest as a soldier, the eldest as chaplain of the sixty-sixth New York regiment.

In his qualities as a missionary, Dr. Dwight belonged to the very first class. He was made for a leader in the Lord's host, and his missionary brethren will feel that one of their main pillars has fallen. He possessed a rare combination of sound common sense, intelligence, piety, resolution, firmness, candor and courtesy ; and withal an honest simplicity, a godly sincerity, and practical tact, that seldom failed to secure for him a commanding influence ; and the mission, of which he was so long a member, was sufficiently eventful to give full exercise to all his powers.

But the grand, prominent trait in his character, was eminent PIETY. This in him resembled the morning light, shining more and more unto the perfect day. From morn till even and from day to day, from month to month and from year to year, from his commencing the missionary life until his death, he was wholly given to the kingdom and service of his Redeemer. He walked with God, and suddenly he "was not, for God took him."

In January of last year, Dr. Dwight's family being broken up by his afflictive bereavement, he commenced a tour which he designed to extend over the ground traversed by himself and Dr. Smith, thirty years before. His companion in that tour was no longer living to accompany him, and he went alone, the greater part of the way, and over even more ground than in the former journey. Looking back upon his completed tour, in September last, he wrote, in the language of Christian triumph : "I have now com-

pleted my work. I have visited every station of the Board actually occupied, in the Turkish and Persian empires, excepting those among the Bulgarians. It has been my privilege to see all the missionaries and their families,—a rare body of men and women, of whom our churches and our country may well be proud; and also to become personally acquainted with hundreds and thousands of the dear Protestant brethren and sisters of this land—God's lights in the midst of surrounding darkness—God's witnesses where the very seat of Satan is."

During this extended revisiting of that missionary field, which occupied about eight months, and respecting which he has said, "If ever I undertook a tour under a sense of a call from God, it was this," he was kept in safety; and then the ocean was again crossed without accident, and he was permitted to meet children and friends in his native land. During the greater part of his life, spent abroad, he had been "in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." But he had made his last tour, in Turkey; had given his last words of counsel and encouragement to his missionary brethren; and came here to be taken in a moment, and in a manner most unexpected, to his Home above. He had addressed, here, a few congregations, had attended several missionary meetings, and on Saturday, January 25, was on his way to spend the Sabbath at Middlebury, Vt., expecting on Monday to continue his journey to Montreal, there also to speak in behalf of Christian missions. He had reached a point a few miles north of Bennington, Vt., in the town of Shaftsbury; and now, "the stormy wind, fulfilling His word," tossed the car which carried him from the track, and down a high and steep embankment; and his sanctified spirit at once awoke to those visions of his Savior, and those songs of praise around the throne, which had so long been the desire of his soul.

REV. ELIJAH C. BRIDGMAN, D. D.

Dr. Dwight, after thirty-two years of devoted labor in Western Asia, has been called, most unexpectedly, from earthly labors; and Dr. Bridgman, the father among the missions of the American Board in China—indeed the father among *American* missions there, the first appointed of the Board's missionaries to that empire, also after thirty-two years of devoted labor, has gone to his reward. Dr. Bridgman sailed from the United States about three months earlier than Dr. Dwight, and very nearly three months earlier was he called away;—a little in advance on the journey to the field of earthly labor, a little in advance before the Throne.

Elijah C. Bridgman was a native of Belchertown, Massachusetts, born April 22, 1801. He graduated at Amherst College in 1826, at Andover in 1829, and sailed from New York for China on the 14th of October, the

same year, with Mr. Abeel; who went under appointment from the Seamen's Friend Society, to labor one year among seamen at Canton, but with a conditional appointment from the Committee of the Board, if at the end of that year he should think it his duty to become a missionary to the Chinese. They arrived at Canton, February 19, 1830. Mr. Bridgman was married in China, in June, 1845, to Miss Eliza Jane Gillett, of the American Episcopal mission, who survives him. He was a member of the Canton mission until 1854, though he had spent much of his time for some years previous to that date at Shanghai, engaged, with others, in the great work of translating the Word of God into the language of the Chinese. In that year a new mission of the Board was commenced at that city, of which Dr. Bridgman was the senior member, still engaged mainly in the work of translation, to the time of his death, which occurred November 2, 1861.

A letter from Rev. S. R. Brown, (now of the mission of the Reformed Dutch Church in Japan, and for many years an intimate friend of Dr. Bridgman,) with inclosed extracts from Mrs. Bridgman's notes respecting the few last days of her husband's life, furnish the particulars of his sickness and death, and a very just tribute to his worth.

Mrs. Bridgman returned to Shanghai, after a fortnight's absence, on Friday, October 25, and found her husband not well. He however delivered a sermon on the following Sabbath, in the chapel of the London Society's mission, according to previous arrangement, the other services of the occasion having been performed by Rev. Mr. Muirhead. His disease, called chronic dysentery, under which he had been suffering for several days, now pretty rapidly increased in severity. On Friday, November 1, still 'keeping up hope, and struggling against the disease with patience,' but evidently feeling that his death might be near, he remarked,—thus showing how his heart was in the missionary work,—"I should like to see threescore years and ten, if it would be for God's glory; there are so few laborers and the work is so great. But God's will is best; *we* do not know what *is* best." Again, after lying with his eyes closed for some time, and apparently without knowing that any one was beside him, he exclaimed, "Will the churches come up to the work?" About three o'clock on Saturday morning, having left messages of parting Christian love not only for immediate friends and relatives, and the different missionary families, but for the Board and other Missionary Societies, the Bible and Tract Societies and the native church, he "concluded by expressing his desire to recover, if it pleased God, but said, I bow with submission to his will." Soon after, taking an affectionate farewell of his wife, he remarked, "I think I shall be with you; I do not know now, but I think so." She said, "In the great cloud of witnesses?" to which he answered, "Yes."

Mrs. Bridgman then writes, in her notes:

"During an interval of composure he said, 'O death, where is thy sting; O grave, where is thy victory!' We had prayer by his bedside, and he said, 'Now commend my spirit to God.' His mind rested on Christ with a firm and steady grasp. Closing his eyes, he remarked, 'I shall not speak much more, except to

Jesus. God will never forsake those who trust in him.'" "With great care, under God's blessing, he had enjoyed, for thirty-two years in China, a good degree of health; this was his first severe sickness; but not a murmur escaped his lips." "At length, as the contest with the great enemy grew sharp, he said, 'A pain in my heart.' He now turned upon his breast,—a favorite attitude with him when composing himself to rest; raised his eyes to heaven with the expression of unwavering faith; moved his lips, evidently in prayer, though no sound was heard; and without a struggle or a groan, breathed his life away, in shorter and shorter respirations, as sweetly as a child composes itself to rest upon the bosom of its mother. 'Precious in the sight of the Lord is the death of his saints.'"

Not only Mr. Brown but other missionary friends—Bishop Boone and Mr. Keith, of the American Episcopal, and Dr. D. B. McCartie, of the American Presbyterian mission—were much with him, ministering to his comfort during his last days. Mr. Brown writes:

"I arrived at Shanghai from Japan the evening before his illness compelled him to take his bed permanently, and it seems a singular providence that brought me here to watch beside his death-bed. Bishop Boone and myself are the oldest friends he had in this part of the world. My acquaintance with Dr. Bridgman commenced in February, 1839, when I first came to China in the service of the Morrison Education Society, of which he was the President till the day of his death. Our intercourse was always of the most agreeable kind, and a mutual attachment was formed between us, that has continued without the smallest interruption from that day to the day of his departure. Frequently, during the days of his last illness, he said to me, 'I am very thankful to you, my brother, for all your kind attention, and it is a great gratification to me to have you and the Bishop at my bedside now.' It was a melancholy satisfaction to me to be able to minister to his wants in his illness, and to close his eyes in death. He died as such a man might be expected to die. His end was the fitting conclusion of such a life as he had led. He died at his post, with his armor on.

"Dr. Bridgman was thirty-two years in China, and has been more intimately connected with, and known by the foreign community here and at Canton, than any other missionary. I may say, in truth, that no man could have been taken away whose loss would be more sincerely mourned by all. He was a man of most amiable disposition, the friend of all, of the greatest simplicity of purpose and purity of mind. Interesting himself in whatever could in any way conduce to the welfare of China, he was always ready to perform his part in every enterprise that aimed at that object. Thus he labored in connection with the Morrrison Education Society, and the North China Branch of the Royal Asiatic Society, in both of which he was a working member and officer.

"But his great work, for fourteen years past, has been the translation of the Scriptures, in which he and the Rev. Mr. Culbertson were engaged together. This he has left to be finished by his surviving brother. I know not exactly how far the work is advanced, but certainly not more than the Old Testament prophets remain to be translated. Dr. Bridgman's Hebrew Bible is open on the table before me in his study, at the 30th chapter of Isaiah, where he, probably, was called to end his work.

"He has left behind him, without a pastor, a native church of twenty members, and his teacher, who desires to profess his faith in the departed missionary's Savior, and will probably be baptized when Mr. Culbertson returns from Amoy, where he now is, on a visit.

"At Dr. Bridgman's repeated request, I conducted his funeral services at the Mortuary chapel in this city, on Monday last, at half-past four o'clock, P. M. A very large number of the foreign residents, besides Chinese, followed him to his last resting place. A leading merchant, the head of one of the firms here, remarked that he did not know how much he loved Dr. Bridgman till he was surprised by the intelligence of his decease. No doubt he expressed the feeling of very many in this community.

"Your loss, and that of the American Board, is great. I feel it myself, as if I had lost a much-loved brother. Very pleasant has he been unto me, and his death, which in the providence of God I was privileged to witness, was to me a most solemn lesson. I could not but pray, 'Let me die the death of the righteous, and let my last end be like his.'"

ITEMS OF INTELLIGENCE.

Mahrattas.—Mr. Fairbank wrote from Wadale, November 23, 1861: "I have special cause for thankfulness in reviewing the events of the week that is just closing. I shall always remember it as the week in which the churches of Newase and Sonai were organized. I have now the care of five churches. They are at Shingave Tukai, nine miles south of this; Chande, five miles south-east; Dedgav, ten miles east; Newase, nine miles north; and Sonai, seven miles west. I shall have need of 'more grace' to keep me from the pride and arrogance into which 'bishops' are apt to fall when they oversee several churches.

"The members of the Chande church, from which the new churches were principally colonized, were scattered over a region twenty-six miles long. It was very difficult to gather them all, even for meetings of special importance; and they were unable to fulfill their covenant vows, watching over and helping each other in spiritual things; so it had become necessary to divide them. We hope this generation may see the time when each village shall require its church, but that time is not yet. The thirteen members of the Newase church, and their twelve baptized children, are scattered in five villages, and the thirteen members of the Sonai church, with their four baptized children, are also scattered in five. The largest number of communicants in any one of these ten villages is four; but this number is likely to be increased before the close of the year from those who are candidates for membership.

"A special interest attaches to our meetings in these days—a savor of the sacred influence that rested on the anniversary meetings at Ahmednuggur. May it prove its connection with the kingdom of Christ by its permeating, leavening power."

Madura.—Mr. Tracy, of the Pasumalie Seminary, writing October 4, mentions the death of the catechist at that station. He was hopefully converted while in the school, and his classmates and others speak, "to this day," of his unusual earnestness as a Christian. "In private and social prayer, in endeavors to win the impenitent students to Christ, and in laboring at his leisure hours among the people, he was indefatigable," and he "won the confidence of all who knew him." "During the continued delirium with which his disease terminated, the bent of his mind and the state of his heart were plainly manifest, for he was constantly preaching to the people or engaged in earnest prayer, until he became insensible to all earthly things." At the last communion season, four of the students were admitted to the church, and several others give evidence of a change of heart.

No "preparandi class" was received at the commencement of the Seminary year, as no suitable candidates offered. This is expected to be "an exceptional case." A class of six catechists was admitted in June; but one, who was likely to lose all his property if he continued in the service of the mission, and "could not make up his mind to endure the loss of all things," had left. Yet he earnestly, and with apparent sincerity, declared his purpose to continue to live as a Christian, though not in mission employment. "The teachers and scholars of the Seminary," Mr. Tracy says, "even to the youngest, manifest a deep interest in the present contest in America, particularly in regard to its bearings on the welfare of the Board; and very seldom is a prayer offered by them without reference to the subject, and earnest petitions for the blessing of God upon the country and the Board. Will not He who, in his providence, takes up the waters of a remote ocean and pours them out upon the parched land of some distant continent, hear the prayers which go up from Christian hearts in this and other heathen lands, and in answer to them bestow blessings upon our beloved country, in this time of her peril."

Ceylon.—Mr. Hastings mentions some donations received from Europeans and natives in response to the request of the mission for aid, referred to in previous letters, and other very gratifying manifestations of interest. A public meeting had been called in Colombo, to be held November 21, in behalf of the mission. Mr. Hunt, native pastor at Chavagacherry, reports the restoration of two suspended members to the privileges of the church, and the reception of three new members on the 22d of September. Two others were to have been received at a subsequent communion season, but were prevented from being present. Mr. Hunt remarks: "All our people look with concern on the civil war in America. Our Christians wish and pray that the best of Governments may not be deprived of its strength and glory, and that the noblest of missionary societies may not be disabled in its angelic work. Some of the heathen are concerned in an opposite direction. They sometimes inquire of us, in a sneering way, whether the missionaries will not now be recalled from Jaffna."

Central Turkey.—Mr. Goss, of Aintab, wrote in December, giving a gratifying account of benevolent movements among the members of the church there. The native pastor Krikore, and his family, have formed a family society, undertaking to support a teacher for three months, at the out-station Birijik; the members of the theological class and the pupils in Baron Alexander's school, determined to pay the wages of the native preacher in the same place,—1,315 piasters; three brethren assumed half the expenses of a helper in Giaour Dagh for a year; a society, of twenty members, proposed to support a teacher; and still another society was forming, composed mainly of young men, who hoped to commence the support of a helper at the beginning of the new year.

Western Turkey.—Mr. Trowbridge mentions a tour to Bandurma, and the organization of a church there. Three persons were found at that place, and three also belonging to a village near—Edinjuk—who gave satisfactory evidence of piety. "The examination was peculiarly interesting. Their answers were very clear, and indicated a thorough acquaintance with the Scriptures." These six persons, with two members of the Broosa church, and the native preacher and his wife,—ten in all,—were organized as a Protestant church on the 8th of December. "The Lord's work in the region of Bandurma is making progress, notwithstanding the violent opposition from enemies of the truth."

LETTERS FROM THE MISSIONS.

Shanghai Mission.

TIENTSIN.

Letter from Mr. Blodget, August 27, 1861.

Mr. Blodget, at the date of this letter, had been eleven months at Tientsin, and he continues to urge the importance of making that place a permanent station of the Board, to be occupied by more than one laborer. In this communication he briefly adverts to several topics of some interest. The summer is spoken of as having been oppressively hot, the mercury standing "many days at 108° in the shade, and at 96° or 98° in the coolest places within the house." "The heat was unusual," and there was much sickness; "but no ague, as at Shanghai." Among the deaths was that of Mrs. Edkins, wife of a missionary of the London Society.

A Second Convert.

Since writing my last letter, I have received another member to the communion of the church. The name of this individual is Liōh Yü San; or, writing the surname last, Yü San Liōh. He is sixty-two years of age, reads quite well, and is of a prepossessing personal appearance. When I came to Tientsin, I found him reading the New Testament, which he had obtained from one of the Shanghai junks. He heard me preach and soon attached himself to me, coming frequently to read the Scriptures and pray, and often bringing others with him. He was baptized in infancy by the Roman Catholics, but for a long time has had no connection with them. He has a competency for a frugal way of living, and at present does no business, his whole time being given to religion. He sits in the chapel from morning till night, receives those who come, and reads and hears the word. Of course he receives no money for this. He is of a zealous, impetuous temper, but seems really to love the Savior and to follow him with all the heart. I received him to the church on the 4th instant, having delayed more than six months, to prove him. He has a rapid, confused manner of speaking, and lacks in clearness of thought, so that I have little hope of assistance in public teaching from him, valuable as he may prove in other respects. The blind man Chang, who was baptized June 9, runs well, has much fervor and zeal, and grows in knowledge. There are others under instruction, who may yet be gathered in.

Peking and Other Places to be Occupied.

An unsuccessful attempt is spoken of, made some months since by a missionary of the English Baptist Society, to locate at Peking. The mandarins were much opposed to his remaining, and in the end he was obliged to leave. But Mr. Blodget says:

The attempt to make a station for Protestant missions there is about to be renewed, under the most favorable aspects. Dr. Lockhart, the excellent and well known medical missionary of the London Missionary Society at Shanghai, has returned to China, and is now at Tientsin. He will leave nothing undone to effect his purpose of establishing a hospital in Peking. This once accomplished, the entrance of Protestant missionaries is almost certain.

Beside Dr. Lockhart and Mr. Edkins, the London Missionary Society are to send other missionaries into this field at an early day. They decide to occupy both Tientsin and Peking, in much the same way as I proposed to you, last winter. They also will occupy Nankin, which the Chinese describe as the "heart of the whole empire." Messrs. John and Wilson have gone there already. They give up Shantung.

Help Wanted — Emperor's Death — The Insurgents.

I do not see but that I am to be left alone this winter, as I was the last.

I marvel that no one comes to join me. I would not have you feel that the London Society, active as are their missionaries, can occupy all the ground. The field is immense on every side. There is room enough for all, and need enough of all.

The forces [English and French] are to remain here during the coming winter. The Emperor's death is an affair of little moment. He was one of the most miserable of men, by his vices. The son, a small boy, will be Emperor, with regents who manage state affairs. The desperate and irrevocable corruption of the rulers of this dynasty is everywhere spoken of. On the other hand, no one supposes the insurgents will succeed. Their affairs are becoming worse and worse daily. With the blasphemous pretensions of their chief,—which altogether are more like Mohammedanism than Christianity,—with the cruelty of their leaders, and the want of any constructive power in their Government, they never can accomplish the task of ruling these eighteen provinces. It ought to be known that the chief *persists* in his errors, and will not listen to foreign teachers who resist his pretensions. There never will be any good and stable government in China until it is organized on a Christian basis. The English have more and more power here, year by year, and the country may pass into their hands, as India has done.

Another letter from Mr. Blodget, dated October 8, has been received since the foregoing was prepared for the press. He had received two other men to the church, one in September and one in October, and says: "Let God be praised for what he has wrought. These are but babes, yet we hear the sound of prayer from their lips, and hope they are born into his kingdom as living children, and will one day become strong for the gospel. The aged man Lióh improves continually. He keeps the chapel open all day long, and there is seldom an hour when some one is not within, reading the Scriptures or conversing with him. This is purely a labor of love. The blind man Chang is full of zeal, and exhorts the inmates of the hospital, where he is still retained, to cast away their idols and embrace the gospel."

Fuh-Chau Mission.

Letter from Mr. Baldwin.

An Appeal for China.

This letter, recently received, is without date. Mr. Baldwin says: "I write to make an appeal for our missions in China. I am deeply anxious, (more so than words can express,) that our labors should succeed, and that the glory of our blessed Redeemer should be manifest in them. My missionary life is swiftly passing away. It is about fourteen years since, buoyant with hope, I first bade adieu to friends and native land; but alas! my success seems little proportioned to so many years of labor. I ask myself, in grief of soul, Why is this? Have I had faith, and wisdom, and pure zeal? And have the dear churches where I once worshiped interceded for me at the throne of grace?" Proceeding to his appeal he writes:

In what I now say you will not for a moment suppose that I overlook the trying position into which the Board has been brought by the unforeseen events of the past year. On the contrary you need, at such a time, warm appeals from the missions. Our beloved Board and churches seem to be in the very crisis of their trial. The song of jubilee dies away, and the voice of sadness goes through the land; yet we *dare not* intermit our calls for aid. We must advance if we would prosper. Progress is alike our watchword and our salvation. He that sows sparingly shall reap sparingly; let us count well the cost and beware. Disband Armenian schools; dismiss Nestorian helpers; fail to strengthen the struggling missions of China; and who can guarantee that our operations will not retrograde twenty-five years, in what is most essential to their life and efficiency? It must not, O! it must not be. May Jesus, the fountain of grace, "who walketh in the midst of the seven golden candlesticks," avert such a disaster from the church! She is indeed in perilous circumstances. Her members,

both rich and poor, may be straitened in their means. What then? While we sympathize, we must still beg. Because the churches are in this strait as to their benevolent operations, therefore must we redouble our efforts and intensify our appeals. Here is one reason why we should,—that "the abundance of their joy (over numerous converts) and their deep poverty (so far as it exists and deserves such an appellation) may abound unto the riches of their liberality." We appeal to this settled law of the Master's kingdom—the poverty and weakness of his people, through his blessing, are liberality and strength.

I have arguments to offer in behalf of this land.

1. *Here, if any where in our sin-smitten world, is a great work to be done.* Its difficulties can scarcely be over-estimated. The picture—ground and background—may be drawn in colors of the darkest hue, with only here and there a penciling of light. The people are immersed in superstition, addicted to idolatry in multiplied forms, and (the better classes especially) entrenched in *pride*,—pride of intellect, pride of country as the central land, pride of numbers and wealth, pride of learning, pride of morals and politeness (as taught in the classics). More than almost any nation on earth, they yield unhesitatingly to the power of ancient custom. We say to them, "Why do you thus? Why teach you thus?" The ready reply is, "*Seng neng cho hain neng tiong.*" "The ancients instituted, their successors hand down," i. e., We do so because the ancients did. Their language, at the best, is an imperfect vehicle of religious truth till it becomes Christianized. Do our friends in America fully appreciate the greatness of the work to be accomplished here? Do they sit down and attempt deliberately to cast up the sum of difficulties, so that prayer, faith and zeal may rise to the gigantic undertaking?

2. *But little has hitherto been effected, in proportion to what must yet be done.* Is it asked, Why? One reason is, that the laborers are too few. A few, weak, straggling soldiers can never take Sebastopol. Make large allowance for want of wisdom and faith on the part of missionaries, (which none are more ready to admit than themselves,) and there still remains the deplorable fact, that the church at large has not been awakened to perceive the vastness of her work in China, and the large demands which it must make upon her sympathy and aid. Over against God's sovereign right to bless as seems to him good, rise in majestic grandeur, his promises and his providences; and these now bid the church, in trumpet tones, to *go forward.* The Board, the churches supporting it, the laborers, are a part of the one church of God, and all alike share in the solemn responsibility of praying, giving and doing.

After making every allowance for imperfection in instrumentalities, and for the inherent difficulties of the work, the question still presses upon us, Why is there no greater success? We need the *Holy Spirit.* We, here, and all at home, need to bear the teeming millions of this vast empire on our hearts, and at the throne of grace to wrestle in faith for the baptism of the Holy Ghost. Then might we reasonably hope that present instrumentalities would be successful; and that the vast field would soon be occupied, as it ought to be, by hundreds of devoted laborers.

3. *The empire is now open to the Gospel*, as it never was before. At *this juncture*, when the hearts of God's people in America fail from fear; when commercial disasters hang over the land; China, in the orderings of Providence, stretches out her hands for the bread of life. What does God mean by this? Man's necessity is his opportunity. Perhaps he intends, by such developments here and throughout the heathen world, to save the church from herself,—to introduce an era of missionary zeal unknown in her past history, and thus secure her

universal triumph. Perhaps each individual church may thus be led to commence in earnest the work of making regular contributions of men and means. The objects on which such zeal would operate are now ready. Not thousands only, but millions are accessible, at the old and newly opened ports of China; and extensive tours have actually been made through the interior, in regions populated by *tens of millions* more. While, in the United States, twenty millions struggle for constitutional freedom, in China, twenty times twenty millions wait for gospel freedom!

4. Another significant fact must not be overlooked in this connection. *Revolutions, or insurrections, exist in various sections of the empire.* God seems to be "overturning," and preparing the way for the coming of Him whose right it is to reign. Yet, amid all these commotions, missionaries find safe abodes, and freely preach Christ to the people; and *both parties*, imperial and rebel, seem disposed, whatever may be their motives, to guarantee protection to them, so far as it is in their power. Here then the friends of our missions in China have a series of facts, constituting a three-fold argument for courage,—(*a*) revolutions, leveling the way of the gospel; (*b*) experience of safety in the work; and (*c*) the apparently friendly disposition of those in authority.

5. *The church must remember that it has ground in China to be maintained.* "Strengthen the things that remain." Here are infant churches, on the seaboard, which must be watched over and nourished. This, to say nothing of progress, requires constant additions to the missionary force, that there may be fresh laborers to take the places of those who fall. We need *yearly* reinforcements, because our numbers are *being constantly diminished by removals.*

6. *Notice the encouraging signs.* I have already remarked that our success has not been great; but I wish now to add that success has, on the whole, been great in proportion to the means employed. Look at the fewness of the laborers. Think of our many sad bereavements. Think, too, of the insufferable pride of the Chinese, and their inveterate prejudices against foreigners, all strengthened by a consciousness of immeasurable superiority to surrounding barbarous races, and then behold what God has wrought. After years of painful effort, the gospel seems to have gained a firm footing in the empire. Churches, chapels, schools, books, have been multiplied, and now the whole machinery of missions is at work. Notice also this cheering fact—the bearing of the people seems to be improving; they seem disposed to listen to the truth with less prejudice. Multitudes, we think, feel that Christianity is not so foolish and unimportant a matter as they once fancied it to be. Their consciences are being awakened, and are becoming more impressible. Those precious parables about the "leaven" and the "mustard-seed" rebuke our unbelief, save us from despair, and indicate the future glories of the gospel in the "land of Sinim."

We ground our appeal, then, on all these varied arguments; and not less on the "difficulties" and "trials" and "partial failures," than on the "encouragements." The former are among our most weighty arguments. You help the Armenian missions because prospects are bright; help us because here they are comparatively dark. We need "mercy," not "judgment."

7. *God has greatly blessed the American churches with revivals.* We expect to see the fruit of these revivals in an increase of zeal for Christ. The strength thus gained, when consolidated, must manifest its influence. One third of the race for which Christ died will surely receive prompt attention from that consecrated host whose numbers have been so rapidly replenished. Are there zeal and love and faith? Let their vitality be shown by effort for these perishing

millions. But the means! Have not those converts silver and gold, which will, in part at least, make up the deficiencies occasioned by temporary losses and failures? Let the church, filled with God's Spirit, and led by his providence, will to do, and difficulties will vanish before her divinely directed energies.

Even so, come Lord Jesus; come quickly.

Mahratta Mission.—India.

BOMBAY.

LETTER FROM MR. HARDING, DECEMBER 5, 1861.

THIS letter is dated at Sholapoor, where Mr. Harding was making another missionary visit, and where, he says, "I find many indications that our visit one year ago was not in vain." He feels, more than ever before, the great importance of occupying that place very soon, as a permanent station. References in his letter to the benevolent and spiritual quickening which has been experienced both at Ahmednuggur and Bombay, and to the addresses and the Christian character of native pastors and others, are well calculated to interest the supporters of missions, and to stimulate them to more of grateful and cheerful effort.

The Meetings at Ahmednuggur.

You will have heard of the recent meetings at Ahmednuggur. We all went there expecting a blessing, yet the heavenly gift was greater than we had dared to hope for. There was much genuine Christian feeling manifested, and it brought before us those precious revival scenes in America, more vividly than anything we had before witnessed in India. It was a season which none will forget; and on the part of some at least, it was the beginning of a more earnest consecration to the work of the Lord. I saw many indications of progress, since the annual meeting that I attended two years before. This was manifest not only in the increased number of churches and church members, but in the more correct views of Christian duty, as brought out in the anniversary exercises. Some of the speeches from the native brethren evinced as high a tone of Christian sentiment, as much genuine devotion to Christ and his cause, as we often witness in any assembly in any land.

A Blessing also at Bombay.

You will rejoice to learn that a blessing, similar to that vouchsafed to us during the meeting at Ahmednuggur, has since fallen upon the church in Bombay. Several who attended the former meeting had returned to Bombay, and were present at the next monthly concert. I will quote from a letter received from the native pastor there. He writes: "I had previously given notice that this would be a special meeting, and invited all to come, so there were more present than usual. I had received letters containing full details of the meeting at Ahmednuggur, and I read these, showed *our* duty to give, and told them how much I had determined to do. Then others began to give very liberally. I said but little, and asked others to take a part. Vittoo, who had just come from Ahmednuggur, made an address which was very stirring, and others also spoke. That evening 272 rupees were contributed—that is, promised—for very few came prepared to give. They had no mind to give so much. One had determined to give one rupee, but then he promised twenty. One had thought of giving at the most five, but he gave ten, and afterwards increased it to twenty. The meeting was much prolonged, yet we were not satisfied, and so it was proposed to have another the next evening. At that time many more came, more addresses were made and more contributions given. The whole amounted to 335 rupees. I am afraid those who put down large sums will not be able to pay soon. But it matters little whether they pay soon or not; they have shown a very liberal spirit indeed, and this, in some

cases, against a determined purpose not to give very much."

I am happy to add, that a blessing more precious than this spirit of benevolence was granted to that church. Feelings of jealousy and unkindness, which had been cherished for some months, were swept away by this tide of heavenly influence; and a spirit of prayer was awakened, so that immediately they commenced prayer-meetings, to be held four times a week.

Nestorian Mission.—Persia.

Letter from Mr. Cobb, October 17, 1861.

The Mountain Work.

In this letter, Mr. Cobb first gives some account of arrangements made by the mission for carrying on the work in the mountain districts of their field mainly by native helpers. One happy and important influence of this, it is believed, will be the more full development of active, enterprising piety, and a missionary spirit, among these helpers and the pious Nestorians generally. They are already, it is said, "beginning to take a deep interest in the mountain work, and to express a willingness to give of their means, and some of the best of them to give themselves to its prosecution." "The remarkable manifestation of a spirit of benevolence in the spring, had its origin, and derived its greatest impetus, humanly speaking, from this idea of sending the gospel to the mountains." On the 31st of August, three new helpers started; Priest Oshana, for many years teacher in the male seminary, for Amadia; Eshoo, for Bass; and Yonan, formerly teacher in the female seminary, who was to "take with him from Gawar, Deacon Tamo and Sego, or one of them, and visit different districts, penetrating to Tiary, and if possible finding a house and place of abode for the winter." Another, Shlimon, was also with them, returning to his field in Amadia. On arriving at Gawar, Deacon Tamo was found mourning the death of his wife, and prevented by this affliction from going.

Return and Pleasant Report of Helpers.

Yonan and Sego returned last Saturday, October 12, bringing the most encouraging tidings, and filled with joy and gratitude for what they regarded as the pleasantest journey they had ever made in the mountains. They report great willingness to hear the gospel in Bass and Tekhoma. The people of Bass were very kind, and welcomed them cordially. They preached in each village, and were listened to with respectful and apparently interested attention. From Bass they passed into Tekhoma, and leaving Oshana and Shlimon there, to pursue their way to Amadia, Yonan and Sego passed over into Tiary. Though the mountains are in a very disturbed state, and the Tekhomians and Tiarians are at war, they met with no molestation.

In Tiary an equally cordial welcome was given them. They report several of the Maleks as inclined to submit to the Turkish Government, and mention the remarkable fact, that men are allowed to enter the village to collect taxes. Heretofore it has been no uncommon boast, among the fierce Tiarians, that they have put to death soldiers, and even parties of soldiers, that had come among them for this purpose.

They visited Ashitha, where still stand the ruins of Dr. Grant's "Castle," as it is yet called. The former owner of the ground assured them that it is still ready for the missionaries, or any one they might send. It is still regarded as their property, this former owner saying, "It is yours. Come and take possession whenever you will. Though you have no paper, still there is a God in heaven, and he knows that it is yours." One promised a large tree for building; another promised to work, &c. They also visited Priest Dunkha, the deputy of the Patriarch, for Tiary, and regarded as really the head of the old religion, since the death of the late Mar Shimon. He received them as his guests, and though at first not inclined to have it known who they were and what was their business, he invited one of them to preach on the Sabbath, in his own house. The other went out

into the streets of the village, and "preached as freely as he would have done in Geog Tapa." Ashitha is regarded as the head of Tiary, and Tiary as the head of the mountain Nestorians. There is perhaps more attachment to the old forms and superstitions remaining in Tiary than any where else in the mountains; yet even there the light is beginning to shine.

Former Pupils Visited.

Our brethren found four persons in Tiary of whom they hope "that they have the fear of God." Three of them were once members of the female seminary, who were rather violently reclaimed many years ago, and carried back by their relatives, and of whom little has been heard since till now.

One of these, Helene, they found at a gathering of the people for a feast. "She first recognized her old teacher, and saluted him joyfully." The others they visited at their homes, "much to their mutual delight and satisfaction."

A young man was also found, of whom Helene gave testimony that he seemed to be a Christian, and our brethren have a good hope of him, as well as of the three girls, now all married, that "they have kept the love of Christ in their hearts." Upon parting with the young man, they could only find place and opportunity to pray thus;—they stood in the road, with their arms upon each other's shoulders, and there commended one another to God. The remembrance of that strange season of prayer seems to be very precious to them, and well it may be. For the first time in ten or eleven years have those lambs of the flock been visited by a shepherd, and heard gracious words of encouragement.

Visit to the Young Patriarch.

From Tiary they ascended to Kochanis, and spent a Sabbath in the family of the Patriarch. He received them with the greatest cordiality, even running to meet them before they could enter the house, and saluting them before they could offer him their salutations. This young man is not regarded with very much favor by those who are zealous for the old way. They do not hesitate to express their disapprobation of his conduct. On the Sabbath, Sego accompanied him to the church, where he went through the customary prayers. "Was it good, Sego?" said he, when he had concluded. "No! it was not good. How many of these poor women understand you? You might better have spoken five words to them that they could understand." "You are right," said Mar Shimon. He then read from one of their ancient religious books. "Was it good, Sego?" "No! it was not good. You had the wheat and the chaff, wheat and tares together. The New Testament is all wheat. Why do you leave the wheat and take up with the tares and the chaff?" "Right again, Sego." The old men, Dunkha and Benjamin, uncle and father of the Patriarch, are bitterly opposed to the gospel, but the young Patriarch himself seems to retain his former friendly disposition. He is said to have still a great affection and reverence for his uncle, Deacon Isaac, who resides with the mission in Oroomiah.

Mar Slewa—A Reformer.

From Gawar they report that the old bishop Mar Slewa, who has always been a violent opposer of the truth, has become very friendly the past year, at least to Sego and his family, and even reproved the people of the village in which Slewa resides for not giving him a better house. They report Gawar also as infested, at present, by a band of armed Koords, under the Pasha of Bashkala, who have been guilty of great exactions. Deacon Tamo was severely beaten by some of them, and had fled from his village.

I forgot to mention a monk, Deacon Yonan, who has been preaching for

some time past in Tiary and those regions, who, if accounts be true, would seem to be a sort of John the Baptist, preaching repentance to his own people. He preached in Mar Sawa during the feast of which mention has been made, denouncing the fasts, the worship of the cross, and saints, &c.; and created an excitement which resulted in the wounding of fourteen men. He is spoken of as a learned and enlightened man, thoroughly versed in the Scriptures. Whether a converted man or not, does not appear from any thing I have heard.

Mission to Eastern Turkey.

KHARPOOT.

Letter from Mr. Barnum, December 7, 1861.

Respecting the ultimate results of the very interesting movements among the people to aid in the support of helpers, and the reduction of helpers' salaries, mentioned in this letter, Mr. Barnum confesses to some solicitude. Though the helpers have consented to the reduction very cheerfully, 'in view of the distress of the Board,' he fears they will find it difficult to go on in this way. Some features of the present plans, also, are contrary to the customs and prejudices of the people, especially when board is given by families; and some of the obligations assumed may be found so heavy as to occasion reaction. Yet the missionaries have ever endeavored to make the people feel that they must strive to help themselves, and be as little as possible dependent upon others; and they hope it may prove to have been one of the good designs of Providence, in bringing the Board and its missions into so straitened circumstances, to educate the native churches and congregations—though they are emphatically congregations of the poor—to more self-reliance. Mr. Barnum first refers to, and gives a gratifying account of,

The Theological School.

Another year of study in our theological school has closed, and the students have dispersed to their various places of labor for the long vacation. We are more and more satisfied with the arrangement of eight months of study, and four months' vacation in the winter; as the winter is, emphatically, both seed time and harvest in this region. It is true that the interest in the villages flags during the summer, but with a regular Sabbath supply, the retrograde movement is not serious; and taking the whole year into the account, we can see proofs of decided progress. The examination of the school occurred on Monday and Tuesday of the present week. It was well sustained. The students have applied themselves very faithfully to their books, and their progress is manifest not more in the enlargement of their stock of knowledge, than in the increase of mental discipline and the power of consecutive thought. The school has now been in operation for two years, and the progress has been, I think, all that we anticipated at the outset. The number of students at the close of the term was twenty-one, three of whom support themselves. We have had more in attendance during the year, but some of the least hopeful have been dismissed. All the present members give good promise of usefulness, and we hope the churches will allow us to receive them back again in the spring, with a new class in addition.

The Support of Helpers.

Three months ago we greatly feared lest, by this time, we should be compelled, through lack of funds, to dismiss every helper in our employ. But for our belief that this is Christ's work, and that while he is not dependent upon such agencies, they are nevertheless of his own appointment, we should have nearly settled down into the conviction that our helpers must return to their trades, and we toil on alone till this storm be overpast. We had fully expected to be obliged to follow up the process of retrenchment commenced in the summer, and to dismiss one half or more of those we had employed, and were endeavoring to decide whom we could best spare, and which of the out-

stations, not already surrendered, we could abandon with the least damage to the cause. At length a Protestant brother, from a village which we were expecting to leave unsupplied, called on us, and deploring the prospect, said that if it would be any assistance to us, he would willingly board a student, if we would send one. The student was willing to go for $1.60 a month, and we felt that it would never do to abandon a really hopeful field for the lack of funds when it cost no more than that. In another large village, which we had decided to give up, the only Protestant in the place offered to board the teacher, and furnish a room for the school and Sabbath services in his own house. These examples gave us new encouragement, and made us feel that Providence was perhaps showing us a plan by which we might avoid the necessity for very disastrous retrenchments. We then proposed the plan to all our outstations, and in nearly every case we secured a pledge for the board of the helper, or its equivalent. We had succeeded, in previous years, in having the incidental expenses at the out-stations, such as fuel, lights, &c., borne by the people; and now, with a reduction upon each man's salary—they were all small before—and with so large an item as board taken also from the salaries, we have been led to retain sixteen helpers. Of these, ten are married, having each from one to five children, and the *average* salary of all these men is $4.60 a month. Under such circumstances, do the American churches wish us to continue the work of retrenchment? Dare they take the responsibility of saying to us, "Cut off more of those men; these are hard times, and we cannot afford to support them?" Or what is the same, will they take the responsibility of compelling us to cut them off by withholding from us the means of employing them? It is true the times are hard, but they are not so hard as to justify us in relaxing any effort which we have yet put forth to save souls from death. And then, the harder the times, and the greater the sacrifice for Christ, the greater the reward to the church, if she remains firm to duty.

We have been greatly encouraged by the account of the meeting of the Board at Cleveland, which has recently reached us. Although the shadows rest as darkly as ever upon our native land, for aught that we can gather from our latest advices, the hopeful spirit of that meeting, and the manifest determination of the churches, as expressed by their representatives there, not to relax their efforts in the missionary work, have given us new courage; and now, dismissing our forebodings, we enter more cheerfully and heartily than ever into this glorious work.

Mission to Central Turkey.

ALEPPO.

LETTER FROM DR. PRATT, DECEMBER 18, 1861.

MOST of the incidents mentioned in this letter,—the new effort to support their own schools by the people at Killis, which place Dr. Pratt had just visited; the continued faith and zeal of the Eybez cripple, and the firmness of other Protestants of that village; and the somewhat improved prospects at Aleppo, will awaken emotions of gratitude; while the notice of opposition and persecution at Eybez will call forth prayer, that all may be overruled for good.

Good News from Killis.

The new preacher, Tomas, had been there three months, and had already done much in organizing and concentrating the little community; he and his valuable wife going *together*—a new thing in the country—from house to house, visiting the people. One fruit of his influence, and of the embarrassments of the Board, was particularly gratifying. The people had received from Aintab, in consequence of our difficulty about funds, an offer of help for their schools. The question immediately arose, why they

should not help themselves; and they determined to do it. At first they thought they would dispense with one school; but finally concluded that they needed two, and would have them. I was therefore informed, very much to my surprise, that they had assumed the burden of their schools, from the first of November. We found them quite earnest and hopeful in this new work; and as usual when people do their own business, they had engaged teachers at a lower rate than we had been compelled to pay. Our people generally, once on the basis of self-support, and our difficulties about the salaries of helpers will settle themselves.

The Cripple of Eybez.

I cannot refrain from adding a word about the Eybez cripple, whom Mr. Dwight spoke of visiting in Killis. No one can visit him without a new view of God's grace in election. An abandoned, reckless robber on the mountains, "it pleased God to reveal his Son in him"; and although he lies now like a forsaken wreck upon the waters, seemingly helpless and useless, he is a lesson to many. No complaints or murmurs, but faith and love to Christ. Our helper recently went to see him, and the only complaint he had to make was, that a party of his old friends, who had just been listening to his reading of the story of Balaam, had been called away just as they came to the place where the ass spoke; and so they missed it and missed having their interest in the Bible increased. Could some Christians see that outwardly wretched man, and in his bony, withered hand, the only book he reads, and remember how little they prize it, surely a twinge of conscience, if not a blush of shame, would follow.

Persecution.

Respecting Eybez (Aebez of Mr. Goss's letter) we have to tell of temporary repulse, outwardly, but of steady and most cheering inward progress. The Turkish feudal Bey has been stirred up by the Armenians to persecution, they having promised 2,000 piasters for the expulsion of our helper. He thereupon demanded 2,000 from him, as the price of remaining. Orders were obtained from Marash, Killis, and Aleppo, in favor of the helper, but after much delay, he was forcibly driven from the place, and the little community left destitute. The Bey is too independent to be reached by authority, and we can only wait for a change in his own feelings.

A Boy Preacher.

Meanwhile those six months of instruction have borne good fruits. One boy in the school, beginning at the alphabet, read through the New Testament and Deuteronomy; others did nearly as well, and many learned to sing our children's hymns. When their preacher and teacher left them we feared their meetings and school would be broken up, but they did not forsake the assembling of themselves together, and though no adult had learned how to pray in public, this boy could do so; and he became the preacher, and also teacher of the little school. The ten men who, with their families, are Protestant, all stand firm as a rock, and declare that nothing *shall* separate them from the truth. One of them, Manook, was a leading man in robbery, and many a Koord has mourned the loss of his sheep, stolen by this daring man, probably for the last time. His brother, the cripple, was asked if he thought Manook was renewed, and he answered by saying, "He found a basket and pick in a field some time since and carried them to their owner; he would not have done it a year ago." We have hope also of one or two others, on that wild mountain.

Prospects at Aleppo.

Yet here, in refined Aleppo, after ten years of effort, hardly ten are hopeful

Christians. Does not 'the wind blow where it listeth?' Our community here are, as last reported, more united than for some years past. There is also among Armenians more willingness to hear, and access to many families is very easy. Many of them have the Scriptures in their houses, and only yesterday I heard of one house in which the father and mother make it a practice to teach their young children in the New Testament. There is an enlightened priest here from Arabkir, who disseminates much truth, and has sold as many as six or eight New Testaments for us, to various families.

Mission to Western Turkey.

PHILIPPOPOLIS.

LETTER FROM MR. MERIAM, DECEMBER 11, 1861.

MR. MERIAM, making statements respecting the work at Philippopolis, mentions the dismission of the helper who had been employed at the out-station, Tatar Bazarjik, principally because the missionaries had become dissatisfied with him; and remarks, "One of the first wants of our field is a suitable native helper." Within a couple of years they hope to have at least two good Bulgarian helpers, trained in their school, but at present they must look to the Protestant Armenians for a supply. Four boarding scholars, now under Mr. Clarke's care, "have made excellent progress." "Their zeal in their studies," it is said, "and especially their earnest desire to preach the gospel to their people, encourage us much." Mr. Clarke has a Bible class of Bulgarian young men, meeting Sabbath evenings, which "is increasing in numbers and interest from week to week." From twelve to fifteen persons attend on the preaching services quite uniformly.

In connection with such references to the work at his station, Mr. Meriam gives, in this letter, some account of two missionary tours among the villages around, from which he had returned convinced of two things: "1st, That in villages and towns where colporters have penetrated with the Word of Life, the people are no longer afraid of Protestants, but respect them, and confide in them; while, at the same time, they venerate and cling to their own form of religion. 2d, That the plain way to benefit the people, spiritually and temporally, most thoroughly and quickly, is to have suitable native helpers quietly settled down in such villages." A few extracts from his account of incidents on these tours will be read with interest.

Hospitality—Conversation with a Priest.

Upon reaching Tatar Bazarjik, the family of one of our boarding scholars would not permit me to go to a public khan, but insisted that I should go to their house. I accepted the kind invitation, and while with them, at their request, conducted family worship, morning and evening. Visited a dozen families and was cordially welcomed by all. In walking the street one morning, I heard a voice from a shop inviting me to come in. Upon entering, I found a company of Bulgarians, with their faces all aglow with the questions they had to ask. A number of persons collected from other shops, and after an hour, all seemed still unwilling that the conversation should be broken off. Their questions showed an intelligent desire for enlightenment, as to the true way of salvation. One prominent man said, "Our priests teach us nothing. Pray go to Priest —— and teach him to do his duty to us."

Incidents and Encouragements at Otluk-keoy.

Early Sabbath morning a number of Bulgarians came to our room at the khan, [at Otluk-keoy,] and began to ask questions about Christ, the Virgin Mary, the New Testament, Popery, Protestantism, the ceremonies of the Greek church, &c. &c. The number of persons increased until we had an audience of forty. They gave us no time to eat until nightfall; and in the evening nine more came, and seemed convinced of the truth. We spent a week in this village. Wine is drank largely, and most of the young men are very wild; but we found some whose conversation encouraged us much. For example,

there are three young men in the village who hold regular meetings for the study of the New Testament on Sabbaths and fast days. Such questions as they cannot solve for themselves they reserve, until some one who can answer them passes through their village. They have become fully aware, by their study of the New Testament, that the Greek church is not the church established by the Apostles. One of their earnest questions was,—"Can we find salvation in the Greek church?" We found one enlightened and unbigoted priest in this village, and spent a half day conversing with him. He informed us that he was endeavoring to have all the church service given in the vulgar tongue, so that all might understand. He quotes Scripture readily, and is doing much good. All the other priests are miserable wine drinkers. On my refusing the invitation of one of these to drink with him, he exclaimed, in astonishment, "What! are you not a Christian?" We endeavored to show him how he was injuring himself and others by indulging in drink, but he had no ear for advice. We found all classes eager to receive the Old Testament in the Bulgarian language.

The Government of the Greek Church.

Everywhere, on the tour, the poorer classes were found in much distress on account of a forced loan by the Government, and many were ready to say, "We can endure this no longer. It is better to go to Russia than to be eaten up by the Turks." But though some villagers, in the vicinity of Widdin, have abandoned their possessions, in accordance with invitations from agents of the Czar, and emigrated to Russian territory, Mr. Meriam says, "We cannot think this movement will be a general one." Respecting the relations of the people to the Greek church he writes:

Although the Bulgarians have remained very quiet for several months, and have seemed to be sinking back again under the control of the Greeks, yet I fully believe that this state of things is but a temporary expedient forced upon the people, because they are not yet prepared to act powerfully, by acting together. A nation cannot consolidate its opinions and work them out in a day. Since April 27, when the Metropolitan Bishop here was hurried away into exile, by the Turkish authorities, at the instigation of the Greeks, because he favored the cause of the Bulgarians, the latter have learned a very important lesson. Refusing to acknowledge the new Greek Bishop, they have discovered that it is possible to get along without a Bishop. They have found that they are able to conduct their affairs without paying large sums to a Bishop, and new church edifices have been consecrated by a simple priest, a thing thought impossible a year ago. We pray God that they may make the right improvement of these lessons.

PROCEEDINGS OF OTHER SOCIETIES.

Moravian Missions.

According to the latest published "list of the missionary stations of the United Brethren, and of the missionaries employed in them," the Brethren have in *Greenland*, 4 stations and 20 persons, male and female, employed; in *Labrador*, 4 stations, and 29 persons; among *North American Indians*, —*Delawares* and *Cherokees*—4 stations and 9 persons; in the *West Indies*, 39 stations and 105 persons; on the *Mosquito Coast*, 5 stations and 12 persons; in *Surinam*, South America, 13 stations and 63 persons; in *South Africa*, 10 stations and 59 persons; in *Australia*, 1 station and 6 persons; in *Tibet*, Central Asia, 1 station and 6 persons:—Total, 81 stations, 309 laborers. The whole number of communicants reported in the mission churches is 19,848; of whom more than 13,000 are in the West Indies.

Financial Statement.

The last statement of income and expenditure, for the year 1860, published in the

Periodical Accounts for December, 1861, presents some facts worthy of note. The total amount of receipts is £15,304 7*s.* 3*d.*, not far from $76,000. This amount was received as follows:—"From members of the Brethren's congregations, and societies connected with them," on the continent of Europe, £1,734 15*s.* 7*d.*; in Great Britain and Ireland, £1,213 15*s.* 5*d.*; in North America, £133 17*s.* 9*d.*; total, £3,082 8*s.* 9*d.* The "contributions from Societies and friends of other Christian denominations" amount to £7,010 10*s.* 7*d.*, more than twice as much as is credited to "members of the Brethren's congregations." There is given, however, as another item, "III. From the Brethren's Society in Pennsylvania, for Propagating the Gospel, £1,890." The balance of receipts was from "legacies" and "interest on endowment funds." The expenditures also are remarkable. The total given as "expended for the several missions" is only £8,546 18*s.* 5*d.*; while the amount expended "for sustentation," i. e. "pensions to retired missionaries," and "education" (of the children of missionaries) was, from the general income, £5,009 9*s.* 6*d.*, and from the interest of sustentation fund, £1,416 18*s.*;—total, £6,426 7*s.* 6*d.* The Surinam mission, with its 63 laborers, it is stated, "provides for itself." The expenses of the missions in Australia and Tibet also, with the exception of a small portion of "journey expenses," were met by extraordinary contributions; and so, it would seem, or by personal labor, must have been, to a large extent, the expenses of other missions. The whole expense for the year charged to the Labrador mission is but about $40, "for journeys and maintenance of missionaries abroad." Many of the male laborers—how many is not known, probably not far from one half of the whole number—are laymen.

State of the Missions.

The following statements in regard to the missions of the Brethren are gathered mainly from the "Circular Letter of the Synodal Committee," and from editorials and letters in the December number of the *Periodical Accounts.*

In *Greenland*, arrangements have been made for establishing a new station at Umanak, more than forty miles from New Hernhut; a measure rendered necessary by the considerable number of Greenlanders residing there, and by "the difficulties and dangers connected with even occasional visits to such remote places." The poverty of the people is spoken of as increasing, which is attributed to "the continuous diminution of the number of seals." The Circular Letter says: "Missionary effort in Greenland, as is generally known, is greatly impeded by the occupation of the natives in providing for their maintenance by fishing and catching seals. The missionaries can therefore hold but little communication with many of their flocks, who live scattered along the coast; and even the inhabitants of the stations disperse for the purpose of hunting, during the summer. Hence the dispensing of the word and sacraments, and the care of souls, cannot be so regularly attended to as is the case among us elsewhere. We have therefore the greater cause to rejoice at the blessing which, notwithstanding these hindrances, evidently attends our labor."

Communication is kept up with the *Labrador* mission by the yearly sending of a vessel, the "Harmony," from London, which takes supplies for the missionaries and brings back whatever articles may have been collected for export. The old "Harmony," after serving twenty-nine years, has been replaced by a new vessel of the same name, which returned from her first voyage in October last. "Latest accounts from the mission," it is said, "are on the whole cheering, though the dangers attending on the increasing intercourse of the converted Esquimaux with civilized, but in many cases ungodly Europeans, are a frequent source of anxiety to the missionaries." "The summer of 1860 proved very favorable to garden-culture, and the supply of vegetables was therefore abundant, especially of potatoes, ordinarily a very uncertain crop. The prospect for the present year was but indifferent. Of reindeer and ptarmigan, there was no lack during the season. Notwithstanding the partial failure of the seal, particularly at Okak (at Nain many were taken in nets), the Esquimaux cannot be said to have suffered actual want. In fishing they were generally successful; and the quantity which they secured provided them with wholesome food, or enabled them to obtain it by barter." "In the Esquimaux dwellings, a marked improvement is observable, at the two southern stations."

"In the mission among the *Indians of North America* the aspect of things is very distressing. By the latest accounts the mission among the *Cherokees* does indeed still exist, but, in the present state of the country, the prospect for the future is very dark. Among the *Delawares* it is yet worse. The congregation at *Westfield* had been compelled, by the conduct of their white neighbors, to leave their home, and had found a friendly reception among the Chippewas, about sixty

miles farther to the south-west. But the chief of that tribe conceived a dislike to the mission, and refused permission to Br. Oehler to settle on his land; and, in consequence, he had to restrict his activity to visits among his people, which, owing to sickness, induced by over-fatigue, had also soon to be discontinued. The little congregation at *New-Fairfield* had hitherto enjoyed peace, but the evil effects of intercourse with their white neighbors were becoming daily more perceptible."

On the *Mosquito Coast*, the Brethren have been obliged to discontinue one station, because of the abandonment of the protectorate by England, 'giving over the territory to the Catholic Republics of Honduras and Nicaragua.' "The latest reports state, that a Romish priest had been sent by the government to visit the whole of the coast, and to baptize, without instruction, any who would offer themselves, of whatever age; an invitation which many, to whom the preaching of repentance and faith was distasteful, had gladly accepted. Our brethren look forward therefore with anxiety to the future, yet still with confidence in the Lord."

Respecting the *West Indies* the Letter of the Committee says: "The most prominent event in the history of our missions during the past year, is the great awakening in the island of Jamaica, reports of which have already reached our readers through the usual channels, but to which we must again allude, with feelings of sincere joy and gratitude. We are thankful to learn, that, at the present time, the blessed results of that visitation still remain. And, lest our joy should become boastful, we would not overlook the humiliating circumstances connected with the work; in the confessions of sin made by many members of our congregations, under deep compunction for their transgressions, both to the missionaries and in public, before the assembled congregation. Such revelations of existing depravity are indeed most painful, but should above all things suggest the inquiry; How is it elsewhere?" "In the other West Indian Islands the work has proceeded in blessing, though unmarked by such striking occurrences."

In *Surinam* the mission has been afflicted by the death of several of its members. "The emancipation of the slaves in the colony, which has been so long promised, and which many Christian men in Holland have zealously advocated, has not yet taken place. * * It fills the missionaries with grief to see their converts often removed from their care, from one plantation to another, or Christian husbands and wives violently torn from one another. On the other hand, they are thankful to see that many plantations are thrown open to them by the managers, and that thus an opportunity is afforded for the proclamation of the gospel to great numbers of poor slaves. Nor do they forget the claims of the free negroes beyond the limits of the colony." Pleasant and surprising indications of spiritual awakening among these free negro tribes, "the heathen dwellers in the dense forests of the interior, at a great distance up the Surinam and Saramanca rivers," are mentioned in the most recent letters from that field.

In *South Africa*, "the older congregations have edified themselves in peace, though there is much to be desired of advance in spiritual life. The knowledge of saving truth is in many cases but scanty, when compared with the opportunities afforded to the people; and, in other instances, the language of the lips is at variance with the life." But "a growing dissatisfaction with this state of things is felt, and a spirit of prayer begins to prevail," and the latest intelligence gives indications of a special work of the Holy Spirit at two of the stations.

The *Australia* mission has been "permitted to receive the first fruits of a degraded nation, after years of fruitless toil," in the hopeful conversion and baptism of one young man.

In *Central Asia*, three missionaries and their wives are laboring among the Tibetans at Kyelang, in the Western Himalayas, far from all Christian society, in the face of great obstacles, and with little as yet to encourage them, aside from their trust in God. "Their principal grief is, that hitherto no fruit whatever has resulted from their labors. The minds of men appear absolutely closed to their preaching. The Tibetans present a great contrast to the wild aborigines of Australia. They are a comparatively civilized people, occupied in agriculture, and firmly wedded to the Buddhist system of religion, with its priests, its sacred writings, its religious dogmas, and its idol-worship. The Lamas pride themselves on their acquaintance with their sacred books; and the laity are satisfied with the form of religion they already possess. They readily confess that they are sinners, but think that they have a better knowledge of the way of salvation than the missionaries." A boys' school has been opened, but the boys are wild and unmannerly, caring little for instruction.

This brief review is sufficient to show, that in their missionary operations, the United

Brethren still act very much upon the principle "especially to seek out those for whose souls no man cares." Most of their missions are in localities and among tribes of men where residence and Christian effort can hardly fail to be attended with great self-denial; and where any results which can be attained in the conversion of individuals would seem to promise very little in the way of an extending and powerful influence, hastening on the world's salvation.

Free Church of Scotland.

The receipts of the Committee for Foreign Missions of this church, for the last financial year, were £14,952; an increase of £2,161 on the income of the previous year. The missions are six in India, (viz: *Madras*, 6 stations, 2 out-stations, 6 ordained European missionaries; *Bengal*, 9 stations, 6 missionaries; *Chinsurah; Nagpore*, 3 stations, 3 missionaries; *Poonah*, 1 station, 3 missionaries; *Bombay*, 3 stations, 3 missionaries;) and one in Africa,—*Caffraria*, with 5 ordained European missionaries. There are 8 ordained native laborers, 4 licensed preachers, and 93 other native helpers. The total number of communicants in the churches is 904, and of pupils in the schools, 10,020. A prominent object of the missions has always been to raise up, by the schools, native pastors and teachers from among the heathen themselves, and the Report states that "some throughout the Church are under the impression that the native laborers thus raised up are employed rather in scholastic than evangelistic capacities, and, by consequence, that the missions are too exclusively educational." To meet this impression the Committee say:

Some of our missionaries have always itinerated. Two of them, at least, for upwards of thirty years, as well as several others, have made long missionary tours, from season to season, and all places of public resort have thus been visited by them. But more recently such tours have become, and are more and more becoming, systematic things at all our stations; and it is the purpose of this Committee to watch over this development with care, and promote it as rapidly as right agents are raised up.

Carrying out this purpose, it will be seen from the Report that we have projected a purely Rural Mission, in addition to the branch missions already formed. We propose, farther, that each new missionary appointed to India shall, without loss of time, proceed to acquire at least some one of the vernaculars spoken in his sphere of labor. Again, we are making inquiries regarding the best location for mission stations. Add to all this, what is well known, that at each of the Presidency seats an European educationist' is now laboring, along with the ordained missionaries, setting them free, so far, from merely educational work; and the Committee believe that the Church may feel assured, that her missions are both expanding and deepening in their influence on India. Holding as they do, that the preaching of the gospel is God's appointed means for subduing the nations under him, by the constraints of his love, this Committee, in common with the Church at large, would make that the undoubted terminus of all their endeavors. Whatever comes short of that they would deem a frustration, or a failure of the great work intrusted to their management. Education they prize and widely employ as a means, or an instrument, for promoting that end. At the same time, they would bless God for the agents already raised up, and seek, with ever-increasing assiduity, in prayer, in faith, and hope, to promote the direct preaching of the gospel in all possible ways, and along all possible channels.

Again, in the conclusion of the Report it is said:

Instead of the one seminary with which our missions began—at least as regards India—we can now report that, according to the original design of our missions, evangelistic operations, in the direct preaching of the gospel, are carried on far and wide round all our institutions. To this the Committee once more invite the special attention of the Church, as it is the complement or completion of our scheme of missions in so far as regards agency. And all the *native* laborers whom our missionaries sanction can, of course, preach the gospel in the native tongues, and are employed in doing so. The returns embodied in this report indicate that at Bombay, Madras, Calcutta, Nagpore, Poonah, and, in short, all our stations, this direct preaching of the gospel is acted on as the terminus of our doings. At Bombay and Poonah the endeavors have long been unceasing in that respect. At Calcutta there has been more of it in the streets and lanes of the city, as well as the suburbs, than is commonly supposed. At Madras the work of itinerating is carried on upon a system, and with a perseverance, which is truly admirable. The latest accounts from that mission, and indeed the communications by every mail, describe preaching tours made over a wide tract of country, where many hundreds of the people are addressed, in Telugu or Tamil, as the case requires. These things we cannot too often repeat, till the whole Free Church become alive to the important facts.

And, finally, there are the following *European* members of our mission staff who can preach to the natives, or converse with them in their own tongue, with more or less facility:—At Madras, at least 2; Bombay, 3; Poonah, 2; Nagpore, 3; Calcutta, 5; in Caffraria, 6 or 7.

As the results or fruits of these labors, we have now three native congregations presided over by their own pastors, chosen and called according to the rules of the Church, as well as the germs of other congregations in process of formation; for example, at Nellore in the south, Poonah in the west, and Nagpore in Central India.

London Society for Promoting Christianity among the Jews.

The Fifty-third Report of this Society, presented in May, 1861, presents a prosperous condition of its finances, the receipts for the year, (amounting to £35,460,) having been £3,000 in excess of those for 1860, and £4,000 above the average for the five previous years. The number of missionaries and others employed by the Society is as follows: "Ordained missionaries, 29; unordained missionaries and other agents, 26; colporters, Scripture readers, depositaries, and assistants, 34; schoolmasters and mistresses, 27;" total, 116. The larger portion of these are at stations in Europe, but 6 ordained and 16 other laborers are in Asiatic Turkey, and 2 ordained and 9 unordained, in Northern Africa. The conclusion of the Report says:

The Jews and their land have been brought most singularly into prominence of late in a variety of ways; and if for many years the interest and curiosity of the traveler have been over-ruled to place their country more distinctly before the public mind, the fearful events of which Syria has lately been the theatre, have tended to make it an element in the complicated political considerations of the day. The question of the restoration of the Jews to their own land has come to the surface, more than once of late, quite independently of prophecy; and it is therefore neither unnatural, nor needless, to attempt in some measure to anticipate what might be the result to our work of such a solution of a great political problem. Great numbers of the Jews are verging fast towards infidelity; and if they should still adhere to any hope of a Messiah, we can have little doubt that they would readily accept as such, any one who would most warmly advance their worldly interests, neither obtruding, nor expecting them to insist on, any great amount of religious conditions. In such a case, any religion,—such as it would be under these circumstances,—or none at all, might prove no inconvenience to any of the parties; but unmitigated intolerance must surely prevail towards the true faith, and the aggressive preaching of the gospel would either be stopped altogether, or must go on under circumstances in which the faithful missionary would always be carrying his life in his hand. The inference from all this seems to be of a decidedly practical character, and of immediate bearing upon our work. If there be any possibility of this, not a moment is to be lost. And it seems to us that doors, of late so providentially opened, urge us to the same conclusion. We cannot contemplate the circumstances of Italy, for instance, as promising a long term of uninterrupted labor, but as a tide of which instant advantage should be taken, inasmuch as it may recede as unexpectedly as it set in. And we cannot but feel that our friends will even warmly encourage the carrying out, while we possess the opportunity for doing so, of those exploratory journeys, which form a marked feature in the last year's operations. You will remember a visit, which in former years Mr. Stern paid to the Caraite Jews in the Crimea; and few here will not have read the deeply interesting account of the travels of the same enterprising missionary in Arabia. Mr. Brühl has in the course of the past year visited Bombay, where he found many Jews of the Beni-Israel, though, in the providence of God, the failure of his health very much curtailed his efforts. Mr. Ginsburg has, as has been stated, made an excursion from his station at Constantina to the Jews in the Desert of Sahara, and very affecting were his interviews with many of them, though the numbers altogether were not very large.

While then we would not neglect the old fields of missionary effort, we feel it is our duty, and that we have great encouragement, to scatter the seed as it were broadcast, wherever we can find and reach the dispersed of Israel; and we ask your cheerful contributions, and your unceasing prayers, for every department of our work,—whether in old or new fields of missions,—that many may be gathered unto Christ.

Methodist Missions in India.

The *Methodist* publishes the following extract from the Bombay *Guardian:*

"The Methodist Episcopal Church of the United States, if it has taken up the work of missions in India at a later day than other bodies, has, it must be admitted, made amends by the vigor of its operations. The energy displayed by it is almost unexampled. It is but three years since its missions in Hindostan were or-

ganized, and now it has 10 stations; 14 American missionaries, (with 13 female missionaries;) 24 native preachers and teachers; 10 chapels; 93 communicants; 105 orphan children; 57 baptisms during the last year; 7 school-houses; 457 scholars; a printing-press; and a Christian farm! The Rev. Dr. Butler is the superintendent of these missions, and it is doubtless to his wisdom and energy, under God, that this success is chiefly to be ascribed. We doubt not, however, that the same spirit of earnestness is largely present with his coädjutors. By the favor of God they have made an admirable beginning; we trust that it is but a mustard seed in comparison with what they are yet to see."

MISCELLANIES.

English Provocations.

Almost every body in England, seems to feel that the Government and the people of the United States have done much of late to provoke their Government and people. And this feeling has been fully reciprocated, perhaps even with interest, in the United States. Much has been said here of the irritating course of the English papers, people and Government. Let us hope that a better state of things is arising now, on both sides of the Atlantic, and that we shall not only have no war but shall soon witness a full restoration of the former, and much more than the former, good understanding and friendliness.

But some provoking things, it must be confessed, are done by some Englishmen; and even an Apostle once exhorted, in substance, 'Let us provoke one another.' As a specimen of this English provocation, the following circular has reached the Missionary House, the initials at the end being those of a most generous friend, who had within a few weeks sent to the Treasurer of the American Board, as his own donation, no less than £600 ($3,000.)

The American War.

TO THE EDITOR OF THE " ."

Sir,—Will you allow me, through your columns, to lay before my fellow British Christians, the imminent danger of losing the gospel, to which the promising land of Turkey is exposed, in consequence of this terrible civil war.

In that "fruitful field" the American Board of Missions has expended about £30,000 a year, and this, as most of your readers are aware, has been supplemented by very considerable contributions from British Christians, who have nobly chosen rather to aid their American brethren in the work than enter upon ground where other men had effectively labored. But now it is truly a time of need in the United States: the profits of trade are stopped by this war, and their resources are drained to supply its expenses. The result is but too plain: the American Board can no longer support the missionaries, hitherto maintained by its own immediate funds, and "fields white unto the harvest" must be left unreaped.

Christians of Britain, shall it be so? Can we be content to dwell amid comforts and luxuries, while devoted men, whom God has greatly blessed, are withdrawn from their labors because no funds can be had to sustain them?

Let us rather make sacrifices, great sacrifices, to carry on these missions during this temporary crisis. Then, when, under God's good providence, the cloud of distress has rolled over our American brethren, and the sun of prosperity shall once more shine upon them, they will lovingly appreciate Britain's succor, and again take up the missionaries, whom now they cannot support.

Thus shall we carry out the exhortation of the Apostle, when he besought the Gentile Christian to make special effort for the help of the Jewish believers, "that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want."

I propose, therefore, that for the Turkish Missions Aid Society there be raised a fund, to be called *The American Crisis Fund*, and that all sums given be considered as donations only. Surely there are Christians who will make noble efforts for such a cause. Many probably in the higher or more wealthy ranks would give largely, if they who move among them would solicit their aid; but over and above all this, are there not in every town some one or two who will organize a Ladies' Committee, and, by united effort, collect the many small sums which may be had for asking.

May there not be found some spirits kindred to a lady in Dublin, who by her unwearied efforts has placed that city so high in the scale of contributors to this Society, the Ladies' Committee alone collecting nearly £300 per annum.

Let us give not only out of income, but

even from capital, for such a necessity, remembering the promise, that 'if we seek first the kingdom of God and his righteousness, all other things shall be added unto us.'

I am not connected with the Society otherwise than as a subscriber and an admirer of its Christian simplicity; and, while beseeching others, am willing myself to give £100 towards this American Crisis Fund, and am grateful to add a like sum from a Christian lady.

Yours respectfully, W. R.

To this circular there is appended a statement of sums already contributed towards the Crisis Fund, amounting to nearly $7,000. Thus are English Christians 'provoking' Christians in the United States, not to unhallowed anger, strife and war, but to better things.

They provoke us, first, to Christian sympathy and love. At the very time of all this recent excitement, *here* against England and *there* against the United States, while the Trent affair remained unsettled, these disciples of Christ, in the spirit of the Master, were thinking of 'the cloud of distress which had rolled over American brethren,' were praying for them, and ministering to their wants in the prosecution of their missionary work. There is a lesson here of great importance. Let us not judge England hastily. The ties of friendliness binding together two such nations should not be lightly sundered. Have we duly appreciated the feelings and conduct of British *Christians* in all this 'crisis'? We have attended to the utterances of politicians and of newspapers, — and certainly we must admit that on our side such utterances have not been always the most conciliatory; but have we recognized as we should the indications, of which there have been not a few, that many in England were not only counseling forbearance, but cherishing a Christian spirit, and exerting themselves, privately and in public gatherings, by addresses to the people, petitions to their rulers, and prayers before the throne of grace, to allay excitement, and prevent a war the evils of which it would be difficult to over-estimate? Must it not in candor be admitted, that the good people of England have in such ways made more effort than has been made in our own land, to maintain international peace and brotherly unity and love? "All we are brethren." Let there be no strife between us; and let not their good example be lost on us.

And, secondly, they provoke us to 'good works.' Aside from what they have been accustomed to do for the Turkish Missions Aid Society, through which Christians of different denominations in England have heretofore chosen to aid American brethren in Turkey rather than establish new missions of their own "upon ground where other men had effectively labored," they now make a special effort and say, "Let us make sacrifices, great sacrifices, to carry on these missions during this temporary crisis." "Let us give not only out of income, but even from capital, for such a necessity." When English Christians, *at such a time*, forgetting and forgiving real or supposed injuries, make such effort to sustain American missions, will not Christians here be provoked to like earnest effort, and say, The missions must be sustained.

United Presbyterians.

The published statistics of the United Presbyterian Church of Scotland, for 1860, present a total of 540 congregations, with a 'membership' of 163,554. The amount of contributions for missionary and benevolent purposes for the year, was about £40,000; not quite an average of five shillings for each member.

A Good Example.

The pastor of a church in Indiana writes to the Treasurer of the American Board, (inclosing a draft for $166.25, the contribution of his church:) "It is a matter of great gratification to me, in these times of war and consequent distress in all departments of industry, to be able to remit to you an amount larger, by more than sixty dollars, than this church has ever in any one year before, contributed to the cause of foreign missions. We adopted the plan recommended at the meeting in Cleveland, of carrying the cause to every individual in the church,

except the ten of my members who are away in the armies of the country. I trust that the same plan will be carried out, and with like results, in all our churches, and that we shall be spared the sorrow of seeing the abandonment of any missionary posts through the failure of adequate pecuniary support. We shall give new proof that we deserve the heavy chastisements under which the nation now suffers, if we permit the surrender of any ground now occupied in the name of Christ."

A Brahmin Convert.

Mr. Abbott, of the Mahratta mission, in a letter dated September 7, 1861, gave an account of a young brahmin who had recently died in a village not far from his station, which, as he rightly judged, is calculated to interest the friends of missions. Atyaba, the person referred to, was born in 1836, was married at the age of fourteen, and was partly educated in the school of the (Scotch) Free Church mission at Poona. His father died while he was in this school, and his mother, alarmed at the influence Christian truth was having upon his mind, insisted upon his leaving the institution. He obtained a situation as teacher in a government school in the Satara district, and afterwards, on the death of a brother, returned to live with his mother. Mr. Abbott writes:

"It was about this time that I first met Atyaba. He was very quiet and respectful in his behavior, and acknowledged himself to be a deist. 'He had no faith in the Hindoo religion; the Christian religion was the most perfect system, and was therefore well worthy of our acceptance; and nothing but the fear of losing wife and mother, and other friends, hindered him from following the precepts of the gospel.' He, and a companion of his, would come to my tent in the evening, alone, his object appearing to be, to lead his companion to a knowledge of the truth. When urged to make an immediate consecration of himself to Christ, he would stifle his convictions by expressing his doubts about the inspiration of the Bible, or of some truth of the Bible. The next time I visited this place and met him, he seemed unhappy; and as I began to inquire about his spiritual welfare, he became agitated, and said 'he wished I would never speak to him again on the subject of religion. He knew that the Christian religion was true, and that there was no salvation elsewhere; but he could not make up his mind to forsake wife and mother, and it only made him miserable to talk or think on the subject.'

"After this he was employed by Mr. Dean as a teacher or pundit, and continued to manifest an interest in religious truth. When convinced of any truth about which he had felt doubt, he would frankly confess it, and never bring up the same objection again. About this time he commenced going out into the fields to pray; and this habit he continued as long as he lived. The last work he did, in connection with the mission, was to make out a clean copy of a new tract, called 'Vicarious Punishment.' He became much interested in it, and could with difficulty read some parts of it without having his voice betray a good deal of feeling. He took the manuscript home and read it to his wife, and about this time he began to teach her to read.

"In the Providence of God they were called to part with their only child. This affliction seems to have led them both to think more of professing Christ before the world, and they finally agreed that as soon as opportunity occurred they would be baptized and unite with the people of God. They were in the habit of reading the Christian Scriptures daily and uniting in prayer. Before they had an opportunity of being baptized, he was suddenly taken with fever, and felt the premonition that he should not recover. At first he had great fear of death, and became very importunate in prayer. He could not bear the thought of dying without being publicly baptized into the name of Christ. He said to his wife—'O that my friend Mr. A., or some Christian minister were here; but here we are without even a Christian friend.' His wife had never witnessed a Christian baptism, but he explained to her the rite. The next day, the Sabbath, a number of brahmin friends had called to see him. In their presence

he asked his wife to bring some water, and said to his friends, 'If God is pleased to raise me up from this sickness, I will openly embrace the Christian religion. If he is pleased to take me to himself, I am ready to go. O Lord, not my will, but thine be done.' He then asked his wife to baptize him. As she seemed to hesitate he said, 'I have taken pains to give you instruction, now let this be my reward. Dear one, do not hesitate.' She sprinkled a little water upon his head and offered prayer. He then called for some bread, broke it into small bits, and having prayed, attempted to eat it. It was with difficulty that he could swallow anything. His mother told him to spit it out, but he persisted till he had swallowed it. The mother did not understand what this meant, nor could she remember just what he said, 'but he said something about a body, several times.' After this he appeared very happy. A burden had been rolled off his mind, and he had no fear o death.

"A native doctor was sent for, but he told him that he should not take his medicine—he was going to the kingdom of his Father. 'Jesus Christ is always near me,' he said. 'I am now his, I am not yours. I now pray in the name of Christ. O Jesus, I am a great sinner. Until this day, I have, through the fear of the world, denied thee; but I will never deny thee again. Forgive me this my sin. Whatever loss or persecution I may suffer from the world, I will not deny thee. O Lord, save me.' His brahmin friends interrupted him, saying—'Atyaba, what are you doing so for? Say Ram, Ram.' Others would say, 'He is not in his right mind. His fever affects his head.' He seemed grieved, and said, 'Shall I now reject Him who has shed his precious blood for me, and destroyed his own body for me? I will never reject him, I have no fear of you now. Why should I take the name of Ramkrishna? I am Christ's, and he will take me to his Father's home where there are eternal joys. I will never deny him.'

"From this day he was incessant in preaching Christ to all who called to see him. He was baptized on the 2d of June and died on the 5th. Just before his death, he said to his mother, 'The angels of God have come to take me; I now leave you. Do not mourn for me. If I was about to receive some high Government situation, how great would be your joy; but I am going to receive an infinitely higher situation. Return home, and God will provide for you.' The mother burst into tears and said, 'Atyaba, what will become of your wife?' He replied, 'She will be cared for.' He then requested to be left alone with his wife, and said to her, 'Do not any longer remain a Hindoo. You will have to suffer a great deal from them. Go to Mr. A., at Rahuri, and at once profess Christ openly. Why remain among your people only to suffer. Mr. A. will care for you.' He then called his mother and other friends, asked for water, and uttered a few words in prayer. There was a sudden convulsion and the spirit fled. A smile was left upon the countenance, which struck all present as very remarkable. Several brahmins have reported, in different places, that they never saw a death like that."

China.

Dr. Lockhart, of the London Missionary Society, has succeeded in reaching Peking. He wrote from that place, September 18, 1861. He was then a guest at the British Legation, but would make every effort to secure a residence, which he thought he should accomplish, and be able soon to report that he had entered on his work in the capital.

Rev. Griffith John, of the same Society, has made a voyage up the Yang-tsi to Hankow, with a view to form a permanent missionary station in that great emporium of commerce, which has now a population, it is stated, of not less than one million. The Roman Catholics are busy there, as in other parts of China. They have twelve foreign missionaries and thirteen ordained natives in the province, and 15,000 converts. Mr. John writes: "Men have been dispatched [by the Papists] to all parts of the empire. They are determined to have China, if men, money, talent, and devotedness can secure it."

A sad case of persecution has occurred

at Pok-lo, a town of about 15,000 inhabitants, in the Canton province. Within a few years, mainly through the efforts of a single zealous Chinese convert, Ch'ea, not less than 125 persons there had professed Christianity—had been, apparently, baptized by missionaries of the London Missionary Society. A house had been purchased for a chapel, and it was hoped that a missionary would soon be stationed at Pok-lo. In October last intelligence was received of increasing persecution of the Christians by the higher classes. Dr. Legge twice visited the place, the second time accompanied by a special officer deputed by the Governor-General of Canton, to secure the observance of treaty stipulations and the safety and rights of the Christians. The native authorities were now as compliant and obsequious as possible, making the fairest promises; but as soon as Dr. Legge and those with him were gone, every promise was violated, and the authorities themselves became parties in a series of bitter persecutions, terminating in the cruel torture and murder of the faithful Ch'ea, and the dispersion of the other Christians and their families; several of whom had arrived at Canton before the close of October.

A Scene at Madras.

Rev. Edward Chester of the Madura mission, but now at Madras, writes respecting a communion season there: "At our last communion, the first Sabbath in October, we had a peculiarly interesting season, the memory of which will ever be to me a pleasant one. Two families, the heads of which had been Roman Catholics, presented themselves, parents and children, to leave forever all other forms of faith and worship, and to be hereafter of us and with us. Five adults, in addition to a young man, one of the village school-teachers, united with the church on profession, and at their own request were re-baptized. These kneeling in a row,—and, side by side, nine of their children, with two others, too young to kneel, but held in their mothers' arms,—kneeling to receive the sacred rite of baptism,—presented a scene which would have rejoiced the hearts of God's people, even if witnessed in a Christian land. But here, in a heathen land, with a dark back-ground of heathenism, Mohammedanism, and the Romish church, the simple yet sublime rites which the followers of the Redeemer in every land observe, in obedience to and in memory of their Lord and Master, stand forth in beautiful and effulgent prominence. Jesus is in the midst of this little group of his disciples; the beams of the Sun of Righteousness illume the place; and the Lamb is the light thereof."

Turkish Reparation.

The Sultan of Turkey has ordered that an annual allowance of 20,000 piasters shall be paid to Mrs. Graham, (widow of the Rev. Mr. Graham who was murdered at Damascus during the disturbances in Syria in 1860,) and to her daughter, during the term of their natural lives. To this act of justice he has been constrained, doubtless, by the British Ambassador and British power.

Death of Mr. Breath.

In addition to the decease of two eminent missionaries of the Board, noticed in the first pages of this number of the Herald, and since those pages were put to press, intelligence has been received that yet another mission, that to the Nestorians, has been deeply afflicted by the sudden removal of one of its oldest and most honored members. Mr. Breath died at Seir, near Oroomiah, of cholera, after a very brief illness, on Monday, November 18, expressing his readiness to go if such were the will of God, and casting himself and all his cares upon a Savior. Particulars will be given next month.

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Freeport, Cong. ch. and so.	36 65	
Gorham, do.	20 00	
Mechanics' Falls, m. c.	6 42	
North Yarmouth, D. S.	10 00	—73 07
Kennebec Conf. of chs.		
Gardiner, J. W. D.		2 00
Lincoln co. Aux. So.		
Bath, Central ch. m. c.		30 00

Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Hammond st. cong. ch. 54 90
Dedham, Cong. ch. and so. 28 26
Lincoln, A. E. H. 2 00
Monson, A friend, 20 00—105 16
York Conf. of Chs. Rev. G. W. Cressey, Tr.
Eliot, Cong. ch. and so. 34 00
Kennebunkport, South cong. ch. m. c. 5 00—39 00
249 23
Anson, T. P. 5 00
Calais. Cong. ch. and so. 26,22; m. c. 46,16; (rec'd in July, 77,51;) 72 38
Camden, Cong. ch. and so. 25 65
"Machias," 1 51
North Belfast, m. c. 2 00
Searsport, 1st cong. ch. and so. 37 00—143 54
392 77

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.
Fitzwilliam, Rev. L. Townsend, 10 00
Jaffrey, Cong. ch. 6 00—16 00
Grafton co. Aux. So.
Bristol, Cong. ch. m. c. 18 22
Hanover, Dartmouth Coll. ch. and so. wh. with prev. dona. cons. Mrs. FAITH W. HUBBARD an H. M. 53 00—71 22
Hillsboro'co. Aux. So. J. A. Wheat, Tr.
Bedford, Pres. ch. and so. 36 00
Hillsboro' Centre, Rev. J. Adams, 3 00
Nashua, Pearl st. ch. 122,01; m. c. 19,37; 141 38—180 38
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South cong. ch. and so. to cons. Mrs. MARY ANN ESTABROOK an H. M. 100 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Candia, Cong. ch. and so. 35 00
Derry, 1st do. wh. with prev. dona. cons. HENRY L. BOLTWOOD, of Lawrence, Ms. an H. M. 60 00
Exeter, 1st and 2d chs. m. c. 14 21
Greenland, Mrs. E. W. M. 3 00
Stratham, Cong. par. 5 20—117 41
Strafford Conf. of chs. E. J. Lane, Tr.
Farmington, Cong. ch. and so. 12 00
Laconia, J. K. Young, 10 00—22 00
507 01

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Middlebury, A friend, 3 50
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. m. c. 64 55
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, A friend, 4 00
St. Albans, 1st cong. ch. and so. 143 60—147 60
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Newbury, Cong. ch. and so. 60 00
Thetford, J. Pratt, 10 00
W. Randolph, Cong. ch. and so. 17 66—87 66
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. and so. 17; P. H. W. 3; 20 00
Derby, Cong. ch. and so. 4; Rev. J. Fraser, 2; 6 00—26 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. ch. m. c. 38 01
W. Rutland, Cong. ch. 90 50—128 51
Windsor co. Aux. So. J. Steele, Tr.
Hartford, H. A. H. wh. with prev. dona. cons. Rev. RICHARD CORDLEY, of Lawrence, Kansas, an H. M. 25 00
Springfield, Cong. ch. and so. m. c. 10,03; four sisters, 4; 14 03—39 03
Washington co. Aux. So. G. W. Scott, Tr.
Berlin, Cong. ch. and so. m. c. 46 79
Montpelier, do. do. 23 41—70 20
567 05
Alburgh Springs, Friends, 2 00
Cambridge, Mr. and Mrs. J. W. Turner, 10; Rev. E. W. 2; 12 00
Lunenburg, A. H. D. 1 00—15 00
582 05
Legacies.—Castleton, James Adams, by B. F. Adams, Ex'r, 175 00
Underhill, Alpheus Eaton, by Elliot Frink, Ex'r, (prev. rec'd, and incorrectly ack. as from Swanton, 685,71;) 300 00—475 00
1,057 05

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Williamstown, 1st cong. ch. m. c. 50; R. R. Clark, 12; 62 00
Boston, (of wh. fr. S. L. R. 20; a friend, 16; do. 6; F. S. M. 5; H. D. 3;) 4,677 91
Brookfield Asso. W. Hyde, Tr.
Ware, A friend, 2 00
Essex co.
Andover, Rev. P. Barrows, 30; Miss S. Tuttle, for Ahmednuggur m. 10; South cong. ch. m. c. 27; Edward Taylor, 75; North par. a friend, 5; 147 00
Lawrence, A friend, 1 00
Marblehead, 1st cong. ch. and so. 30 00—178 00
Essex co. North Aux. So. J. Caldwell, Tr.
Ipswich, 1st cong. ch. and so. 112 77
Newburyport, United m. c. 20 00
Amesbury and Salisbury, Union evan. ch. and so. 9 00—141 77
Franklin co. Aux. So. L. Merriam, Tr.
Bernardston, Miss M. L. Newcomb, wh. with prev. dona. cons. WILLIAM D. NEWCOMB, of Beloit, Wis., an H. M. 50 00
Buckland, Cong. ch. and so 28 00
Conway, Gent. 89,75; la. 76,81; 166 56
Greenfield, Mrs. S. F. Blodget, 20; 2d cong. ch. and so. 67,75; 87 75
Montague, Cong. ch. and so. wh. with prev. dona. cons. RICHARD CLAPP an H. M. 51 58
383 89
Ded. for printing reports, 12 50—371 39
Hampden co. Aux. So. J. C. Bridgman, Tr.
Monson, Rev. Dr. Ely, 10; Rev. D. N. Coburn, 10; 20 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, North cong. ch. 50 00
Easthampton, Payson ch. and so. coll. and m. c. 234 52
Enfield, A friend, "first fruits of income," to cons. EDWIN WARD, M. D., an H. M. 100 00
Hatfield, Cong. ch. and so. 42 00
Haydenville, Mrs. A. D. Sanders, dec'd, by A. D. Sanders, 100; cong. ch. m. c. 45; 145 00
Middlefield, Cong. ch. and so. 14 21
Northampton, A friend, 50 00
Southampton, S. L. 5 00—640 73
Middlesex co.
Cambridgeport, 1st evan. cong. ch. m. c. 24 41
Charlestown, 1st par. cong. ch. m. c. 31 44
Concord, Ortho. cong. ch. and so. to cons. Rev. CHARLES B. SMITH an H. M. 75 00
East Cambridge, Evan. cong. ch. m. c. 14 07
Fitchburg, Calv. cong. ch. m. c. 22 00
Holliston, 1st cong. ch. and so. 50 06
Lincoln, La. miss. circle, 50 00
Lowell, Kirk st. so. m. c. 45,45; High st. ch. and so. 20,33; 65 78
Malden, Trin. ch. 60 00
Melrose, Mrs. H. H. 1 00
North Cambridge, Holmes ch. and so. m. c. 30 00
North Chelmsford, A friend, 5 00
Natick, 1st. cong. ch. and so. 15 81
Reading, Bethesda ch. and so. wh. with prev. dona. cons. Rev. WILLIAM H. WILCOX an H. M. 25; Old South ch. and so. 24,16; 49 16—493 73

Norfolk co.
Brookline, Miss E. P. 10 00
Dorchester, Miss Winifred Atkins, to cons. Mrs. MARY A. COOK an H. M. 100 00
Milton, 1st cong. ch. and so. 79 83
Roxbury, Vine st. ch. and so. m. c. 35,92; Eliot ch. and so. m. c. 7,71; 43 66
South Dedham, Cong. ch. and so. coll. and m. c. 44 84
West Roxbury, So. evan. cong. ch. and so. m. c. 20,28; S. J. J. 1; 21 28—299 61
Old Colony Aux. So.
Cohasset, 2d cong. ch. 30 00
Palestine Miss. So. E. Alden, Tr.
Abington, 1st cong. ch. m. c. 35 00
Braintree, do. coll. and m. c. 108 00—143 00
Taunton and vic.
Dighton, Cong. ch. and so. 1 23
Fall River, 1st do. for 1856, 44 00
Sekonk, Fem. miss. so. 2 00—47 23
Worcester co. Central Asso. W. R. Hooper, Tr.
Holden, Gent. 21,95; la. 26,05; m. c. 22,71; 70 71
Oxford, Gent. 68,40; la. 54,60; m. c. 104; 227 00
Rutland, Gent. and la. 48,28; m. c. 12,95; 61 23—358 94
Worcester co. North, C. Sanderson, Tr.
Westminster, Cong. ch. and so. 21 37
Worcester co. South, W. C. Capron, Tr.
Millbury, 1st cong. ch. (of wh. fr. Samuel A. Small and wife, to cons. NYMPHAS LONGLEY, NEWELL WOOD and Miss ELIZA WATERS, H. M. 300.) 382 26
Upton, Mrs. R. C. Fisk, a birth-day gift, 10 00—392 26
7,879 94
A friend, 1 00
Chelsea, Winnisimmet ch. and so. m. c. 41 00
7,921 94
Legacies.—Ashby, William Johnson, by William Johnson, Exr. 50 00
Lowell, Income of legacy of the late Norman Mason, by Samuel Kidder, Jr. (prev. rec'd, 120;) 24 00—74 00
7,995 94

CONNECTICUT.

Fairfield co. East, Aux. So.
Bethel, Cong. ch. 17 87
Redding, do. 17 57—35 44
Fairfield co. West, Aux. So. C. Marvin, Tr.
Black Rock, Cong. ch. 31 47
Greenwich, 1st do. 14 75
New Canaan, Dorcas St. John, 10 00
Stamford, 1st cong. ch. 76 34
Westport, Cong. ch. and so. 58 38—190 94
Hartford co. Aux. So. A. G. Hammond, Agent.
East Glastenbury, Friends, by Dr. Perkins, 17 00
Suffield, A friend, 50 00—67 00
Hartford co. South, Aux. So. H. S. Ward, Tr.
Cromwell, Gent. and la. 68,76; m. c. 21: 89 76
Middletown, 1st so. m. c. 17 78
Portland, do. gent. 99,25; la. 55,63: 154 88
Westfield, Gent. and la. bal. 4 00—266 42
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Norfolk, Cong. ch. and so. 175 00
North Cornwall, Benev. asso. 32 00
North Canaan, Cong. ch. and so. 28 72
Salisbury, do. 71 54
Sharon, Cong. ch. and so. (of wh. to constitute Rev. D. D. F. MCLAUGHLIN an H. M.) 95 00
Terryville, Cong. ch. and so. m. c. 10 00
Torringford, Indiv. 8 00
Torrington, B. D. 1 00
Watertown, Cong. ch. (of wh. from John De Forest to cons. BENJAMIN M. PECK an H. M. 100;) 137 81
West Winsted, m. c. 17 04
577 11
Ded. ex. of Centennial Cel'n, &c. 70 00—507 11
Middlesex Asso. J. Marvin, Tr.
Hadlyme, Cong. ch. and so. gent. and la. 39,75; m. c. 30,25; less disc. 18c.; 69 82
Westbrook, Cong. ch. m. c. 16,90; H. B. 7; 23 90—93 72
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, Prof. E. E. Salisbury, 165; 3d cong. ch. and so. 196,90; North ch. 334,15; m. c. 14; Chapel st. ch. m. c. 1,37; Centre ch. m. c. 17,14; Yale College ch. m. c. 6,65; Davenport chapel, m. c. 5,39; Mrs. J. C. W. 10; 750 60
New Haven co. East, F. T. Jarman, Agent.
East Haven, Gent. 38,62; la. 33; 71 62
Madison, Cong. ch. m. c. 27,35; la. miss. so. 37; 64 35
North Branford, Cong. ch. 65 00—200 97
New Haven co. West Conso. W. Atwater, Tr.
Birmingham, Cong. ch. 67,67; m. c. 51,95; to cons. ROBERT C. NARRAMORE an H. M. 119 62
Waterbury, 1st Cong. ch. 231,41; 2d do. union m. c. 25,18; 256 59—376 21
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Lebanon, 1st ch. gent. 12; la. 42,75; 54 75
Mystic Bridge, Cong. ch. 7 33
Norwich, Broadway ch. gent. (of wh. fr. Benj. W. Tompkins, to cons. GEORGE W. WHITTLESEY an H. M. 100;) 450; la. 130,50; m. c. 11,68; 1st so. m. c. 6,70; 2d do. 8,63; 607 51—669 59
Tolland co. Aux. So. E. B. Preston, Tr.
Coventry, 1st cong. ch. and so m. c. 4,31; H. K. 10; Miss L. R. L. 4; 18 31
Ellington, Cong. so. 67 73
Gilead, Gent. 18,25; la. 24,31; m. c. 13,87; to cons. Rev. WILLIAM A. HALLOCK an H. M. 56 43
Mansfield Centre, 1st ch. and so. gent. 85,12; la. 71; m. c. 16,88; (of wh. to cons. PHARES BARROWS an H. M. 100; Rev. A. S. Atwood, wh. with prev. dona. cons. Miss JULIA T. ATWOOD an H. M. 30;) 173 00
Tolland, A. M. 5 00
Union, Ch. 25 00
Vernon, Cong. so. (of wh. to cons. Mrs. JULIA S. KELLOGG, an H. M. 100;) 165,80; A. Kellogg, 25; 190 80—536 27
Windham co. Aux. So. G. Danielson, Tr.
Pomfret, A friend, 1 00
Thompson, Gent. 58,75; la. 83; m. c. 13,25; wh. with prev. dona. cons. Miss HANNAH C. GRAVES and Miss CLARINDA E. KNIGHT H. M. 155 00
Westminster, Gent. 9,20; la. 12,65; ded. exc. 2:c.; 21 60
Woodstock, 1st cong. ch. and so. m. c. 14; East so. cong. ch. 30; 44 00—221 60
3,915 87

RHODE ISLAND.

Little Compton, United cong. ch. m. c. 18 00
Newport, W. Guild, 4 00
Peace Dale, Rev. S. M. Freland, 5 00
Providence, Benef. cong. ch. 287,50:
High st. cong. ch. m. c. 60,96; 348 46—375 46

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Buffalo, 1st pres. ch. 385,43. disc. 1,93: 383 50
Geneva and vic. Aux. So. W. H. Smith, Agent.
Geneva, Rev. M. P. Squier, 10 00
Penn Yan, Pres. ch. 19,33; ded. exc. 10c.; 19 23—29 23
Greene co. Aux. So. J. Doane, Agent.
Greenville, Pres. ch. m. c. 8 00

Monroe co. and vic. William Alling, Agent.
Rochester, W. Slocumb, 10; Central pres. ch. m. c. 124,21; 134 21
New York City and Brooklyn, A. Merwin, Tr.
(Of wh fr. R. P. Buck, 100; Coe Adams, 50; Joseph Ripley, 50; S. Sanderson, 25; J. P. Robinson, 25; J. C. Brevort, 20; C. Adams, 20; Ambrose K. Ely, 200; students of Union Theol. sem. 13,41: 4th avenue pres. ch. 65.08; Mrs. J. A. Dudley, 50; Brooklyn, New England cong. ch. which cons. CHARLES AIKMAN an H. M. 100:) 1,123 45
Oneida co. Aux. So. J. E. Warner, Tr.
Vernon, Mt. Vernon pres. ch. 25 00
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasher Falls, Bal. 6,39; pres. ch. 12,52; 18 91
Gouverneur, Pres. ch. 27,83; E. W. 10; Nancy W. 10: I. R. 10: H. D. S. 10; R. O. 10; others, 33,95; 111 78
Hopkinton, Cong ch. 8 48
Lawrence, do. 3 65
Ogdensburg, E. H. L. 1 00
Parishville, Dea. Flower, 8 12
151 94
Ded. for exp. of County so. 11 21—140 73
1,844 12
A friend, 2 00
Albany, 4th pres. ch. 100 00
Amity, T. J. 2 00
Apalachin, Pres. ch. 20 00
Aurora, 1st ch. m. c. 50 00
Camillus, Pres. ch 10 00
Canandaigua, 1st pres. ch. gent. F. and G Granger, 40; Rev. Dr. Dagget, 19; Canand. acad. 10; H. W. Taylor, 10; W. S. Hubbell, 7; W. Antis, 6; H. B Gibson, 5; J. Paton, 5; Mrs. J. Greig, 25; Ontario, Fem. sem. 25; Miss B. Chapin, 15; Mrs. T. B Johns, 15: Mrs. A. E. Pierce, 10; Mrs. G. Granger, 10; Mrs. C. Coleman, 10; Mrs. C. H. A. Bulkley, 5; Mrs. J. A. Granger, 5; Mrs. C. Gage, 5; Mrs. W. S. Hubbell, 5; Miss Upham, 5; Mrs. A. B. Field, 5; others, 61,50; m. c. 142,95: miscell. coll. (of wh. fr. sexton, findings in ch. for J. Duke, Inanda, So. Africa, 1,65.) 53,83; 500 28
Cazenovia, A friend, wh. cons. JOHN HOBBIE an H. M. 100 00
Champlain, 1st pres. con. ch. and so. (of wh. to cons. Hon. GEORGE V. HOYLE an H. M. 100;) 130,09; less disc. 50c.; 129 59
Chestertown, Pres. ch. 5 00
Cortlandville, C. S. S. 5 00
Danby, La. cent so. 15 00
Dansville, Pres. ch. 62,20; do. 28,16; 90 36
Delhi, Pres. ch. 20; W. T. D. 10; 30 00
E. Hamburg, Rev. J. R. B. 3 00
Gilbertsville, Pres. ch. 62 00
Golden Bridge, A friend, 1 00
Hannibal, Cong. ch. and so. 5 00
Hudson, Pres. ch. 36,40; fem. for. miss. so. 84,12; 120 52
Islip, M. B. 4 00
Ithaca, Rev. Dr. Wisner, 14; pres. ch. 10,63; Miss C. M. C. 3,50; 28 13
LeRoy, 1st pres. ch. 94,38; exc. 38c.; 94 00
Lockport, do. 235 13
Malden, Pres. ch. m. c. 9 00
Medina, 1st pres. ch. 36 76
Morrisania, Rev. J. Mann and wife, 12 00
New Road, Cong. ch. 9,50; fem. miss. so. 8.50; 18 00
North East Centre, Cong. ch. 10 00
N. White Creek, 1 00
Owego, Pres. ch. m. c. 47 42
Schoharie, Miss C. S. 5 00
South Wales, G. Barker, 5 33
Sherburne, Z. W. Elmore, wh. cons. Rev. SAMUEL SCOVILLE, Norwich, an H. M. 50 00
Stony Brook, H. M. A. 1 00
Union Falls, F. E. Duncan, 10 00
Willsborough, Cong. ch. 6 00
Windham Centre, Young people's benev. so. 13 00—1,837 52
3,681 64

NEW JERSEY.

Boonton, Pres. ch. 11 00
Morristown, 2d do. 48 90
Newark, "First fruits," 5; J. N. D. 10; gold bracelet, 2; South Park pres. ch. (of wh. fr. Ira M. Harrison, which and prev. dona cons. MARY T. HARRISON and HENRY J. HARRISON H. M. 150;) 263,70; 280 70
Princeton, Prof. A. Guyot, 15 00
Rockaway, Pres. ch. 34 36—389 96

PENNSYLVANIA.

By Samuel Work, Agent.
Danville, Mrs. M. 5 00
Harrisburg, 1st ch. m. c. 14 70
Philadelphia, Green Hill ch. 81,66; Clinton st. ch. Miss Linnard, 30; Calvary pres. ch. a friend, 5; Kenderton ch. 9; J. D. L. 10; 138 66
Pottsville, J. S. Harrison, 20 00—178 36
Great Bend Village, Pres. ch. m. c. 3 00
Montrose, La. cent so. for miss. to Syria, 24 00
Pittsburg, D. O Jones, 4 00
Providence, J D. Evans, 10 00
Troy, S. W. Paine, 15 00—56 00
234 36

DELAWARE.

Wilmington, Hanover st. ch. m. c. 42 33

OHIO.

By T. P. Handy, Agent.
Cleveland, T. S. B. 10; 2d church, 10,50: Euclid st. pres. ch. 130,08; 150 58
Kingsville, Ch. 1 00
Painesville, 1st pres. ch. 44; m. c. 27: 71 00
Trumbull co. S. Hayes, 10 00
232 58
Ded. exc. 1 17—231 41
By G. L. Weed, Tr.
Cincinnati, 8th pres. ch. m. c. 2,10; 2d pres. ch. m. c. 5,16; 3d do. 5,75; D. B. A. 1; 14 01
Glendale, Pres. ch. m. c. 22 75
Jersey, do. m c. 26; Rev. C. M. P. 10; 36 00
Syracuse, Welch cong. ch. 7 60
Walnut Hills, Lane sem. ch. 6,82; Mrs. J. Bates, 5; 11 82
Williamsburgh, O. Dudley, 5 00 —97 18
328 59
Ashtabula, 1st pres. ch. and so. 9 41
Bazette, 5 05
Belpre, Rev. F. Bartlett and fam. 5 00
Bryan, S. E. B. 4 00
Circleville, W. M. D. 3 00
Defiance, 1st pres. ch. 5; Mrs. Colby, 7,50; 12 50
Dresden, Pres. ch. 6,50; m. c. 14; disc. 40c; 20 10
Ellsworth, Coll. 38,05; M. Allen, 10; 48 05
Elyria, 1st pres. ch. and so. 10 00
Farmington, do. m c. 7 07
Granville, Pres. ch. 3; do. by Rev. A. Bushnell, 86,90; 89 90
Hudson, Cong. ch. 5 00
Mineral Ridge, Welch cong ch. 5 00
Putnam, Pres ch. 80; m. c. 20; 100 00
Springfield, 1st cong ch. m. c. 3 92
Vienna, 21 45
Warren, 1st pres. ch (of wh. to cons. Rev. WM. H. CLARK an H M. 50;) 78 73
Windham, m c. 5 00
Youngstown, 1st pres. ch. 73 33—506 51
835 10

Legacies.—Dayton, Miss Frances J. Snodgrass, by Michael Dougherty, Trustee, (prev. rec. 324,62;) 199 50
Kinsman, George Matthews, by T. P. Handy, 13 15
Richfield, H. Oviatt, by J. W. Weld, Ex'r, (prev. rec'd, 45;) 50 00—262 65

1,097 75

INDIANA.

By G. L. Weed, Tr.
Crawfordsville, Central ch. m. c. 30 40
Danville, Pres. ch. m. c. 18 19
Indianapolis, 2d do. 21 01
Logansport, M. M. Post, 10 00
North Madison, J. Corey and fam. m. box, 2,26; a friend, 24c.; 2 50—82 10
Indianapolis, D. Yandis, interest, 105 00
Terre Haute, Two friends, 3 00
Van Buren, Coll. 2 40—110 40

192 50

ILLINOIS.

By Rev. C. Clark, Agent.
Birmingham, Pres. ch. 16 00
Chicago, Salem st. cong. ch. m. c. 8 06
Ottawa, A friend, 1 00—25 06
Brighton, Pres. ch. 5; Rev. L. P. Stratton, 18,70; 23 70
Bunker Hill, Cong. ch. 20 00
Chicago, New England ch. a friend, 100; 2d pres. ch. 80; 180 00
Dupage, R. Strong, 25 00
Galena, Mrs. H. P. C. 5 00
Geneseo, M. H. Merriam, 25 00
Rushville, Indiv. 10 00
Payson, Cong. ch. m. c. 10 00
Warsaw, Pres. ch. 20; (prev. ack. 10;) 10 00—308 70

333 76

MICHIGAN.

Detroit, Jeff. av. pres. ch. 14 38
Eckford, Pres. ch. 7 00
Homer, do. 23 25
Kalamazoo, P. L. H. 1 00
Tekousha, Pres. ch. 2 00
Union City, Cong. ch. m. c. 4 00
White Pigeon, Coll. by Rev. Mr. Shelley, 4 60—56 23

WISCONSIN.

By Rev. C. Clark, Agent.
Plattville, Absent members of cong. ch. 25 00
Racine, Pres. ch. 23 75—48 75
Fon du Lac, Cong. ch. to cons. Rev. R. H. WILLIAMSON an H. M. 50 00
Fort Atkinson, Cong. ch. 10 00
La Crosse, 1st do. coll. and m. c. 59; less exc. 1; 58 00
Somers, Pres. ch. 14 24
Sparta, J. Avery, 4 00—136 24

184 99

IOWA.

Cedar Rapids, 1st ch. m. c. 10 00
Des Moines, Central pres. ch. 6 00
Keokuk, Ortho. cong. ch. 22 20
Muscatine, A friend, 5 00—43 20

MINNESOTA.

Mazeppa, Cong. ch. 4 00
Princeton, do. bal. 50
Wamaninga, do. 2 00
Zumbrota, do. 14 00—20 50

KENTUCKY.

Covington, J. M. Preston, 20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Brockville, Canada West, A friend, 10 00
Corisco, W. Africa, Rev. W. H. Clark, 20 00
Edgeworth, Can., M. Mineus, 5 00
Fingal, Can. W., E. D. Johnston, 30 00
Hazlewood and Pajutazie, Dakota, m. c. 3 12
Kharpoot, Turkey, Miss. contrib. 75; m. c. 1,50; 76 50
Markham, C. W., Rev. W. H. A. 3 00
Montreal, C. W., La. miss. asso. 100 00
Sandwich Islands, Rev. Lowell Smith, 100; George E. Beckwith, to cons. Rev. I. N. LINCOLN, of Williams College, an H. M. 50; Rev. E. Bond, 100; 250 00
Taunton, England, W. R. 2,466 67

2,964 29

MISSION SCHOOL ENTERPRISE.

RECEIVED IN JANUARY.

MAINE.—Calais, Centre s. s. of cong. so. 24,66; Camden, s. s. 13,13; Norridgewock, cong. ch. and so. s. s. a new year's gift, 18; Orono, cong. s. s. 8,94; Saco, 1st cong. par. s. s. 7,20; 71 93

NEW HAMPSHIRE.—Fitzwilliam, Maryanna Townsend, 1; Nellie Jenkins, 1,12; New Castle, cong. s. s. 5; Washington, cong. s. s. 8; 15 12

MASSACHUSETTS.—Boston, Essex street ch. s. s. for native pastor, Madura, 80; Old South so. Robert Hunkins, dec'd, 1; Billerica, cong. s. s. for sch. in Madura, 8; Great Barrington, cong. ch. juv. miss. asso. 32; Haverhill, West ch. s. s. for sup. of a teacher at Madura, 25; Hollis-ton, cong. s. s. for Mr. Webb's schs. Madura, 15; Lawrence, Mrs. T.'s Bible class, C. C. ch. 2; Millbury, 1st cong. ch. and so. s. s. 30,74; Newburyport, Belleville juv. miss. so. for sup. of a sch. under Rev. D. C. Scudder, Madura, 25; for sup. of a pupil in fem. sem. at Oroomiah, 20; Shelburne, cong. s. s. inf. class No. 1, 1,10; South Danvers, cong. s. s. 1,40; 241 24

CONNECTICUT.—Columbia, s. s. 4; Harwinton, s. s. 6,10; Portland, s. s. 1,25; Torringford, s. s. for sup. of a teacher at Madura m. 25; 36 35

NEW YORK.—Almond, pres. s s. 10; less exc. 10c.; Brooklyn, City Park miss. ch. s. s. 20; class Lily of the Valley, 5; little boys' class, 2,09; Chestertown, Mrs. Clapp's s. s. class, 1; Haverstraw, Central pres. ch. s. s. 22,95; Le Roy, pres. s. s. for sup. of pupils in the girls' sch. Oroomiah, 50,20; Lockport, 1st pres. ch. s. s. 7,13; 118 27

PENNSYLVANIA.—Philadelphia, J. D. L. to sup. a student at Bebek sem. 6: Montrose, pres. s. s. for miss. schs. at Beirut, 57,58; 63 58

DELAWARE.—Glasgow, Pres. ch. inf. class for Mr. Coffing, Aintab, 2 00

OHIO.—Cincinnati, Eighth st. pres. ch. s. s. 28.16; s. s. concert, 17,44; West end miss. s. s. class No. 32, 10,51; College Hill pres s. s. 13; Kinsman. pres. s. s. 5; Springfield, pres. s s. for sup. of a catechist in India, 8,08; 82 19

ILLINOIS.—Birmingham, Pres. ch. s. s. 10,13; Woodburn, cong. s. s. 4; 14 13

MICHIGAN.—Homer, Inf. s. s. 3 00

IOWA.—Maquoketa, Cong. s. s. for miss. schs. in India, 12 00

FOREIGN LANDS. — Montreal, C. W., Zion ch. m. c. 30; Umvoti, S. Africa, s. s. 28,16; 58 16

717 97

Donations received in January, 23,411 93
Legacies, 811 65

$24,223 58

☞ TOTAL from September 1st, 1861, to January 31st, 1862, $102,426 83

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